

Yasin T. al-Jibouri

A Brief Biography of the Founder of

WAHHABISM



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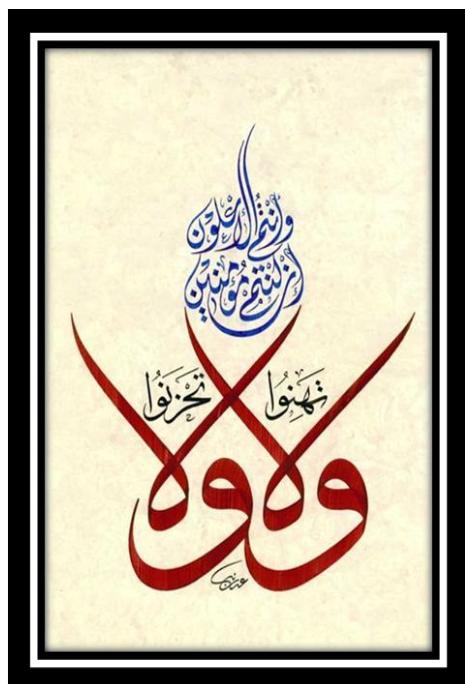
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وَلَا تَهْنُوا وَلَا تَخْرُنُوا، وَأَنْتُمُ الْأَعْلَوْنُ إِنْ كُنْتُمْ مُؤْمِنِينَ

*Do not lose heart or fall into despair, for you must gain mastery
if you are true in faith.*

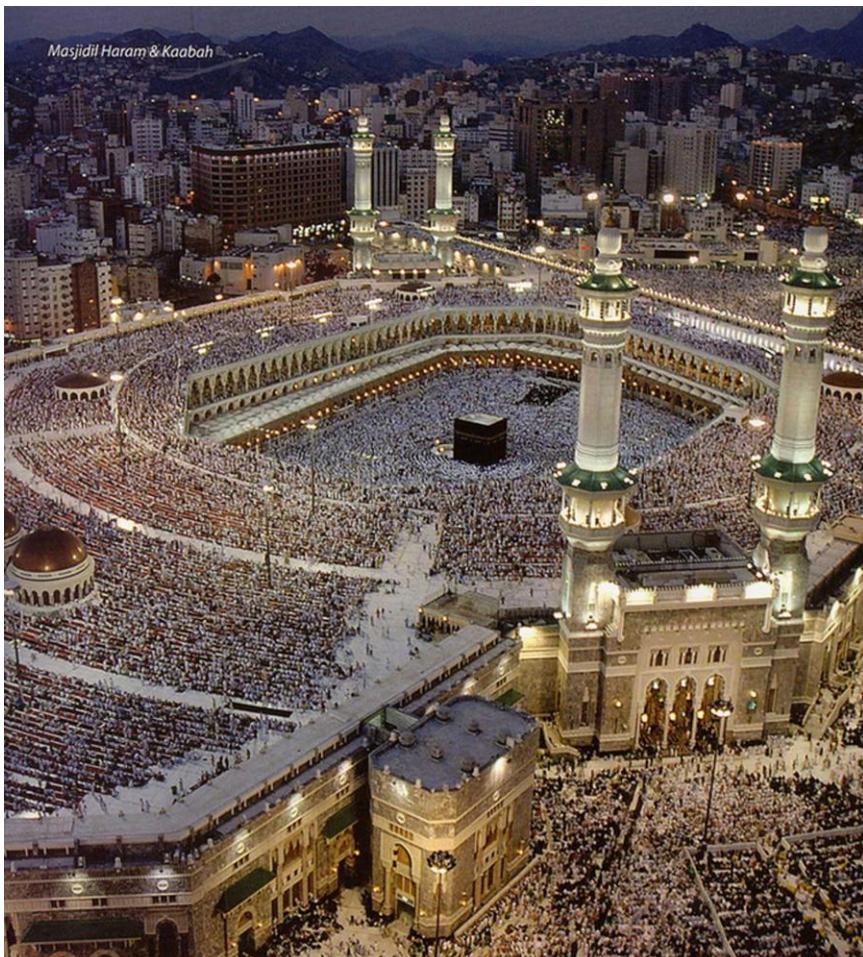
Qur'ān, 3:139



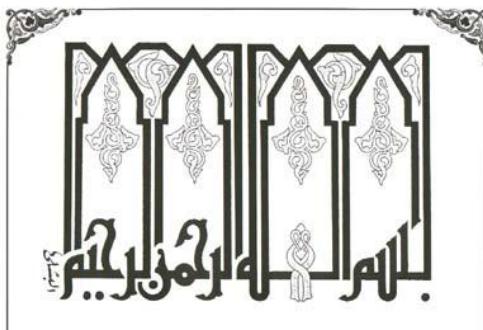
أَدْمَ الصَّلَاةَ عَلَى النَّبِيِّ مُحَمَّدٍ
فَقُبُولُهَا حَتَّىٰ بَغْيَرِ تَرَدُّدٍ
أَعْمَلْنَا بَيْنَ الْقَبُولِ وَرَدَّهَا
إِلَّا الصَّلَاةَ عَلَى النَّبِيِّ مُحَمَّدٍ

*Let your blessing of Muhammed endure,
Without hesitation it is accepted for sure.
Between acceptance and rejection do our deeds swing,
But in the way of blessing Prophet Muhammed stands nothing.*





Evening view of the Ka`ba in Mecca



In the Name of Allāh, the most Gracious, the most Merciful

PUBLISHER'S PREFACE

It is the pride and pleasure of "Yasin Publications" to present this book to its readers the world over to acquaint them with one of the worst menaces of our time: Wahhābism, a word synonymous to "Terrorism". To know Wahhābism, you need to know who founded it, who promoted it and who supported and is still supporting it, thus perpetuating its mischief.

We have selected a number of essays and articles written mostly by non-Muslims and are all "public domain" Internet postings free for all. We want to make this point as clear as can be: The war on Islam and Muslims throughout the world is and has always been and will always be waged by the Jews in general and the Zionists in particular who now are being backed by Evangelical "Christians". These Evangelicals, we are convinced, have nothing to do with Christ and everything to do with Judas. Anyone who attacks Islam or any other religion whatsoever must be sick in the heart and in the mind, a sickness for which there is no cure

at all. It is incurable and its patients will never heal. Wahhābis do not recognize any religion, sect or School of Muslim Law other than their own. Wahhābism is espoused by the smallest religious minority in Saudi Arabia and the world. It is likely this norm of "creed", to use the word loosely, will eventually become extinct. We pray the Almighty to let that be sooner.

This book is intended to exposes the identity of both the founder of Wahhābism and of the dynasty of Al Saud that rules Najd and Hijaz under the name of the Saudi dynasty, as if the Saudis own Najd and Hijaz. It exposes the identity of those who truly sponsor and support terrorism and the corruption they spread throughout the world.

A book's Preface is supposed to introduce the reader to the book and to its author. Here, we would like to introduce the author to our kind readers who may not have a direct access to the Internet where his books are posted and are now available all over the world:

Yasin T. Al-Jibouri was born in 1946 in the "Hajji Jassim Jibour Group" in the Fahhama District ناحية الفحامة, al-Adhamiyya County, Baghdād Governorate, Iraq. Why was

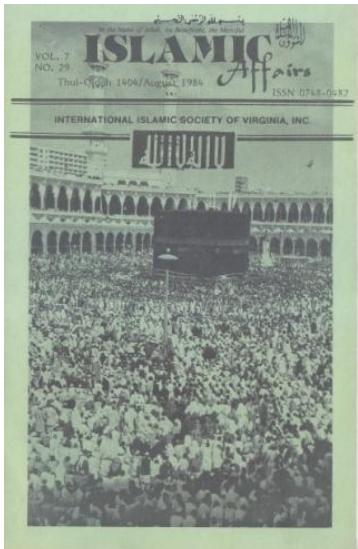
his birthplace called "Fahhāma"? This word is derived from the word *faham* فحّم which means charcoal. It is said that a water pumping machine, which was used to pump water from the Tigris to orchards and groves for which the area is famous, was fueled by charcoal. That pumping machine gave the area this name. Some of the author's relatives in



the "Hajji Jassim Jibour Group" still live there although his family moved to al-Kadhimiyya in around 1954-55. The Fahhamma District has had its share of the violence brought to the country from some of Iraq's mischievous neighbors at the top of which stands Saudi Arabia...

As for his surname, "al-Jibouri," it is derived from his tribe, the Jibour or Jibouri tribe, one of the most populous tribes in Iraq and the Arab world but definitely not the most populous. The Iraqi society is comprised mostly of tribes.

Al-Adhamiyya City is located in northeast Baghdād on the Rusāfa flank of the Tigris River. It is named after "al-Imām al-Adham," the greatest Imām, namely al-Nu`man ibn (son of) Thabit al-Kūfi (80-150 A.H./699-767 A.D.). He was born in Kūfa in a family that worked in trade in which he, too, worked before dedicating his time to theology, knowledge and the science of jurisprudence under the tutelage of his mentor, Hammad ibn Abu Sulayman, who died in 120 A.H./738 A.D. Following his mentor's demise, Abu Haneefah took charge of his mentor's study circle, distinguishing himself for his knowledge and piety. There are millions of Muslims throughout the world who practice Islam according to the Hanāfi School of Muslim Law and are called "Hanafis". The author's ancestors used to be among such Hanafis till an incident took place in al-Kadhimiyya City about 160 years ago following which his ancestor changed his sect from Hanafi to that of the Shī`a Ja`fari Ithna-`Asheri (Twelver) one which is the majority sect in Iraq. The details of that incident and its aftermath will *Insha-Allāh* be included among the contents of the author's autobiography which he hopes to write in the next months. Al-Jibouri earned his B.A. degree in 1969 from the English



Department, College of Arts, Baghdad University, then his graduate degree from then Atlanta University, now Clark Atlanta University, in 1978 and he has been writing, editing and translating religious literature since 1974 when he started the publication and circulation of *Islamic Affairs* bimonthly ←newsletter.

Up to now, he has as many as 83 titles to his credit some of which are being marketed globally by Amazon. Three of them were lost for good; more details about them will be in his Memoirs. His name is mentioned by many books written about Islam and Muslims in America. The most important of such books is one authored by Prof. Larry Poston titled *Islamic Da`wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (old edition: Oxford University Press, 1992, ISBN 0-19-507227-8, newer edition: ISBN-13: 978-0195072273, ISBN-10: 9780195072273). A report issued by Harvard University's Pluralism Project titled "Islam in America", which chronicles the presence of Islam and Muslims in America from cir. 1300 A.D. to 2012, mentions the name "Yasin al-Jibouri" two times. You can review this report via this Internet Link:

<http://www.pluralism.org/religion/islam/timeline/america>

In his youth, al-Jibouri enjoyed solitude and reading. His father said to him once, "Son, people are telling me that I am

not feeding you enough because you look so thin. Take this cash and get something to eat," handing him five or ten fils which would not at the time pay for a small sandwich but for a piece of candy or cookie. He preferred to save that petty cash for a better form of nourishment. Whenever he saved enough, he would go to "Bab al-Dirwaza" area near the Grand Shrine in al-Kadhimiyah to buy a used book. Walking was his favorite sport; he used to walk from then "Madinat al-Hadi" (al-Hadi's City, now al-Hurriyyah, Freedom, City) to the Royal Cemetery in al-Adhamiyah carrying a book, his favorite and most often only friend. He enjoyed the serenity of the place which encouraged him to focus on his book and to meditate, so much so that one of his elementary school teachers and once assistant headmaster of a school from which he graduated, namely Al-Kumait Elementary School, used to call him "philosopher," a compliment he appreciated although he was convinced he did not deserve it and he still does not. The philanthropist who bestowed this epithet on young al-Jibouri raised many generations of students as a role model father while working as a teacher or administrator. The Qazzaz family is one of Iraq's most prestigious and respectful families.

His *alma mater* in Atlanta, Georgia, is famous for its Trevor Arnett Library, so this University is one of America's top schools in Library Science. An image of this University's





for his courses during the winter... ↑Above is an aerial photo of its main campus.

Registrar Office↑ (previous page). There, al-Jibouri studied both English (British) and American literature, financing his studies by working during the summer in order to pay

Yasin al-Jibouri has been writing, editing and translating religious literature since 1974 when he started in Atlanta, Georgia, the publication of *Islamic Affairs* bimonthly newsletter the circulation of which eventually covered all 50 American States plus 67 countries overseas, thanks to the generosity of its readers.

Presently, the author's books are being marketed in a number of countries in all continents of the world. Below is information relevant to the countries and companies in them that market his books starting with the U.S., Canada and the U.K., their largest markets. **Important:** When "of" precedes the name of a country, it means it is that country's branch office of a multi-branch bookseller. Some companies, including Amazon, have branches abroad; they are full service offices. Amazon has opened two new offices in Turkey, the first in a Muslim country and in the United Arab Emirates, but neither office presently carries any of al-Jibouri's books, perhaps because it is still new with a limited database. Just to give you an idea about how large Amazon is, its annual revenue at present is \$232.887 billion and it employs as many as 647,500 people.

IN THE UNITED STATES: The list of American booksellers and web sites marketing his book includes, but not exclusively, the following: Alibris, Barnes & Noble, Biblio.com, Books A Million, The Book Depository, Chegg.com, City of Asylum Bookstore (in Pennsylvania), Half.com, Powell's Books, Wordery.com, BookPrice, The Book Cellar, Better World Books, Lulu, Savoy Bookshop and Café, RainyDayBooks (book store), Columbia University's Libraries (which is run by Columbia University as a service to its students) and Walmart.

In the **ALASKAN NORTH POLE:** Hearthsdebooks markets many (actually most) of his books besides goodbooksbadcoffee (in Palmer, Alaska, U.S.A.).

CANADA: Amazon, Indigo, Russellbooks, Abebooks, cafr.ebay (Canadian branch of giant E-Bay), Blackbondbooks, hpb (*Half Price Books* of Canada), McNallyRobinson, Munrobooks, Anotherstory and Kissly and are available at the "Laughing Oyster Book Shop" of B.C., Canada. This is only a partial listing, folks.

SOUTH AMERICA: Mercadolibre (Argentina), Biblio (of Argentina), Amazon (of Brazil), Ibeipr (Brazil), Livrariacultura (Brazil), Amazon (Mexico), Listado (Mexico), Buscalibre (Mexico) and Porrua (Mexico).

AFRICA: Amazon does not have any branch anywhere in Africa, but many booksellers and bookstores are now marketing al-Jibouri's books including the following: Rifeguiga (Central Africa), Rawarusu (Central Africa), Rokihana (Central Africa), Datenai (Central Africa), Kumika (Central Africa), Totutulec (Central Africa), Climizemar

(Central Africa), Toteyaku (Central Africa), Lusthardgirt (Republic of Equatorial Guinea), Ocarat (Republic of Equatorial Guinea), Heithingrothan (Republic of Equatorial Guinea), Sayperlo (Gabon), Kihin (Gabon), Nerumu (Gabon), Henken (Gabon), Enni (Mali), Mitsuhaki (Mali), Fudana (Mali), Pacecepa (Mali), Takealot.com (South Africa), Exclusive Books (South Africa), Loot Books (South Africa), Raru.Co.Za (South Africa), Pricena (South Africa), Rizvi.co (Tanzania) and Awesomebooks (Zimbabwe).

AUSTRALIA (continent): Amazon, Abebooks, Trove (run by the National Library of Australia, an Australian government agency), Dymocks, BoOmarangbooks, Booktopia, Angus & Robertson, BibliOZ, Loot and Exclusive Books. If all these companies market his books in Australia alone, such books must really be in high demand!

CUBA: Biblio.

In the **RUSSIAN NORTH POLE**: Результаты Поиска По Запросу of Moscow markets some of his books and this is the Link to its web site:

https://www.moscowbooks.ru/search/?r46_search_query=yasin%20al-jibouri

Another company that markets his books in Russia is Ozon and here is the Link to its web site for you:

https://www.ozon.ru/search/?text=Yasin+Al-Jibouri&from_global=true

ARAB COUNTRIES: Ubuy (of Bahrain), Pricena (of Egypt),

Jamalon (Jordan), Ubuy (of Kuwait), Pricena (of Kuwait), 1outlets (Kuwait), Binge (of Kuwait), Daralmahaja (دار المحة البيضاء) (Lebanon), Ubuy (of Lebanon), Ubuy (of Oman), Desertcart (Oman), Pricena (of Saudi Arabia), Souq (United Arab Emirates with branches in Kuwait, Saudi Arabia and Egypt), Magrudy (United Arab Emirates) and Probook (Tel Aviv, Occupied Palestine).

OTHER ASIAN COUNTRIES: Biblio (of China), Kobo (Hong Kong), Amazon (India), Sapnaonline (India), Pricena (of India), Bookswagon (India), Belibuku (Indonesia), Booksbeyond (Indonesia), Tokopedia (Indonesia), Lontar (Indonesia), Bukalapak (Indonesia), Bukabuku (Indonesia), Opentrolley (of Indonesia with branches in Malaysia, Singapore and Hong Kong), Periplus (Indonesia), Amazon (Japan), GetTextBooks (Japan), Kinokuniya (of Japan), Rakuten (of Japan), Kinokuniya (Malaysia), Chinia (Malaysia), Kinokuniya (of Singapore), Opentrolley (Singapore), Makeenbooks (Sri Lanka), Bookprices (of Sri Lanka), Fabingo (Pakistan), Pricena (of Qatar), Ebay (of South Korea), Kinokuniya (of Taiwan), kingstone (Taiwan), Sanmin (Taiwan), Biggo (Taiwan), Findbook (Taiwan), Kinokuniya (of Thailand), Asiabooks (Thailand), Neosemedpans (Turkey), Idefix (Turkey), Lucyvaldez (Turkey) and Biblio (of Turkey).

EUROPE: Theeuropeanlibrary (Austria), Manz (Austria), Ilab.Org (Austria), Fishpond (Austria), Standaardboekhandel (Belgium), Nsk (Croatia), Shakes (Czech Republic), Ubuy (Czech Republic), Megabooks (Czech Republic), Saxo (Denmark), Biblio (of Denmark), Academicbooks (Denmark), Ebay (of Denmark), Adlibris (Finland), Alibris (of Finland), Amazon (France), Exlibris (of

France), Abebooks (of France), Rakuten (of France), Fnac (France), Amazon (Germany), Booklooker (Germany), Buecher (Germany), Hugendubel (Germany), Abebooks (of Germany), Bol (Holland, i.e. Netherlands and Belgium), Antikvarium (Hungary), Libristo (Hungary), Amazon (Italy), Libreriauniversitaria (Italy), Amazon (Netherlands), Waterstones (of the United Kingdom, including, of course, Northern Ireland), Whsmith (of the United Kingdom, including, of course, Northern Ireland), Ernster (Luxembourg), Alibris (of Moldova), Books-Express (Romania) and Amazon (Spain).

UNITED KINGDOM: Amazon, Book People, Hive, Wordery, Bookbutler, Waterstones, Worldofbooks, Abebooks (of the U.K.), Blackwells, TheBookPrice, Justbooks, Best-book-price, Powells and Gardners.

SOUTH POLE: buscalibre (Chile) and abebooks (of Peru).

OTHER COUNTRIES (not listed above): Bookdepository (of Monaco), Bookswagon (of Monaco), Fivestarbook (Tokelau Islands), Cerisebrasseur (Tokelau Islands), Amazon (New Zealand), Mightyape (New Zealand), Wheelers (New Zealand), Tanum (Norway), Krainaksiazek (Poland), Bertrand (Portugal), Wook (Portugal), Blackwells (of the United Kingdom, including, of course, Scotland), Bokus (Sweden), Adlibris (of Sweden), Exlibris (of Switzerland).

We could not, for some reason, reach other web sites where some of his books are posted... A list of Internet Links is available for all the above information. *Wassalamo Alaikom.*

Yasin Publications



INTRODUCTION

Praise, all of it, belongs to Allāh Who has enabled me to put this book together and to make it available to readers all over the world. This is one of His blessings for which I can never thank Him enough.

I strongly think that Wahhābism started as a reformist movement then swerved from its path to be a global terrorist organization. I am now sventy-three years old and I do not know if I will live long enough (especially in lieu of the writing of this book) to publish my autobiography, my Memoirs, in which the following text will have a place. I hope so. Sometimes I think my life would make a long and perhaps a boring movie (film)! Am I wrong to call it boring?! It is quite likely the Wahhābis, be they Saudi or Iraqi, will try to eliminate me despite my old age. They killed older men and they will do it again and again; killing and mischief making is their trade mark. Remember how they killed journalist, Jamal Khashoggi, on October 2, 2018 at the Istanbul Saudi Consulate. They were not satisfied with just killing him, they cut his body to

pieces with an electric saw then melted the pieces with the use of a strong acid, leaving no traces of it. Such is their Wahhābi brutality, savagery, barbarism and such is the mentality of the Āl Saud dynasty, the most corrupt ruling dynasty in the world. True Islamic teachings prohibit the mutilation of dead humans, no matter who they may be, or even animals not for human consumption as meats. Imām Ali ibn Abu Tālib عليه السلام said the following when he received a sword's blow that led to his demise:

أني سمعت رسول الله ص يقول: المثلى حرام ولو بالكلب العقور

I have heard the Messenger of Allāh ص saying, “Mutilation is prohibitive even if it is done to a rabid dog.”

In 1969, I earned my B.A. from the English Department, College of Arts, Baghdad University and started the next year teaching at a high (secondary) school in the Kifl District of Babylon Governorate south of Baghdad. My salary was 42 dinars which was not enough to sustain me especially after my family had imposed a 15-dinar cut for it. What remained I had to spend on a hotel room in Hilla, two meals a day and commuting fares from Hilla to al-Kifl then, on weekends, from Hilla to Baghdad and back. Sometimes, I and the other teachers could not find a minibus to take us back to our hotel in Hilla, so a local driver had a Mercedes which he used as a taxi and who had a set fare to take us back there and it was not cheap at all, but we had no other choice. Spending on all these necessities put so much strain on my life there and then, forcing me to think of a way out of it by signing a personal contract with the Saudi Embassy in Baghdad to teach in the Kingdom and this is what the Almighty enabled me to do despite many warnings, when I was in the process of getting a passport, that the Iraqi government would not let me leave the country because I was an employee of the Ministry of Education. It was a miracle when I was able to get out, but I am not going to give you the details of how that miracle happened because I want you to read my autobiography book the writing of which I keep

postponing year after year in favor of writing or translating religious materials.

The year 1970 was spent teaching in Iraq, but things changed the next when I started implementing my plan to get the hell out of Iraq in search of a better life. Finally, I was able not only to get my passport but also a plane ticket to fly for Dhahran International Airport, my first step on my life's very important trip. A Saudi DC-9 jet transported me and other Iraqi teachers. We were graciously greeted by the plane's captain and crews, which we appreciated. Excluding Wahhābis, the people of Najd and Hijaz are really among the best in the world and I am speaking out of experience, having taught in Saudi Arabia in 1971 and 1972. When we landed at Dhahran's Airport, I was really impressed by how modern the airport was. Our Iraqi airport at the time was not as modern, now it is. I had a camera with me. Photography has been one of my passions, it comes next to reading, writing and raising hell with the enemies of the Muslim nation who, these days, are many due to the publicity targeting them. The Jews in general and the Zionists in particular, who have always controlled the news media, are promoting hatred towards all Gentiles in general and Muslims in particular. They label anyone who dares to criticize their entity called "Israel" as being "anti-Semitic", whereas in fact the Jews have throughout the human history been anti-Gentile, anti-Goyim, anti-human. They do not consider themselves as being "human" because they think that humans are the animals in human form who were created by the Almighty to serve them. They think of themselves as being the "super race", the one to be served by animal-human nations of the world. Such is their mentality and it is because of this superiority complex that they were persecuted in Russia in 1917, in Europe during Medieval times, in Germany during the Nazi era and will probably be persecuted in the United States when the Americans wake up and find out which community has been sucking their blood dry, robbing them through their interest and usury system, brainwashing them through their news, entertainment and social media. It is a matter of time.

Now the Zionists are joined in their war on Islam and Muslims by the Evangelical “Christians” who, I am convinced, have nothing to do with Christ and everything to do with Judas. Christ represents love whereas Judas represents hate. Jews are the followers of Judas, not of Moses, for Moses was also a great Prophet of peace and love, so much so that he is in Islam is one of the top five (out of 125,000) prophets labeled as “ulul-‘azm”, those endowed with resolve, with firmness of belief. The Almighty bestowed the Torah on prophet Moses ﷺ, but the Jews, because of their mischief, lost it, so they wrote the Talmud with their own hands, venting in it all their hatred towards non-Jews. It is a book of hatred and “religious” Jews, especially those in “Israel”, follow it to the letter. This explains their brutality towards the Palestinians, the original natives of the land. I had the opportunity to turn pages of the Talmud when I once visited the Library of Congress in the American capital, Washington and I still remember what I read: A Jew is not condemned by the Almighty if he cheats or robs or even kills a non-Jew; rather, he will be rewarded for so doing... The Almighty loves and embraces all His people, all humans, not “super-humans” which the Jews claim they are, fooling themselves with such thinking and He is the Lord of peace and love, not of hate. This is why I am following this Introduction with what I found on the Internet, just one single posting which exposes the Talmudic teachings of hatred towards all non-Jews (Gentiles or Gois or Goyim) in general and Christians in particular. You can do your own research on this subject and you will be shocked by what the Talmud “teaches”, incites, instigates and the venom of hatred, grudge and hostility it vents against all non-Jews without any exception and for all time to come.

I started taking photos of the Dhahran International Airport. Minutes later, a Saudi man approached me and told me to hand over my camera to him. I said to him, “I and these Iraqis are coming to teach in the Kingdom, to serve you and your young generation and we really like this great airport, so we decided to take photos of it in order to show them to our folks in Iraq when

we return.” Apparently, he was not impressed by my statement and insisted that I should hand him over the camera, so I relented. He took the film out and put it in his pocket, returning the camera to me. When I later narrated this incident to some of my Saudi students, they told me that I was lucky to get my camera back.

Why did all of this happen? There is only one answer: It is due to the paranoia from which the Saudi ruling dynasty suffers, the feeling of insecurity, of mistrusting all others, especially non-Wahhābis.

An incident I will never forget happened the first day I was trying to get my “administrative order” to the headmaster of the school where I was assigned to teach. One poor Iraqi female teacher, who was luckily escorted by her brother, was seen by a “religious man” working for the “enjoining what is right and forbidding what is wrong” police corps equipped with special batons with which they beat people to force them to go to pray at the mosque when the call for the prayer is made. My students told me once that they were sick and fed-up with religion because of being beaten to pray. True Islam does not condone beating people to force them to do any Islamic obligation by the token of the following verse:

لَا إِكْرَاهٌ فِي الدِّينِ؛ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

Let there be no compulsion in religion: The right guidance stands out clearly from misguidance...

Qur’ān, 2:256

That stern old man carrying a baton is called *mutawwa`* مطوع. He noticed a female teacher among males at the Administration of Education, so he darted at her and started beating her with his baton. Her brother rushed at him, pulled the baton from his hand and shoved him as hard as he could, causing him to fall on his old and frail rear end as all others saw and laughed. This is just one “mild” example of odd Wahhābi conduct.

The city where I resided was Hofuf, metropolis of al-Ahsa or, as the Saudis called it, al-Hasa. I was walking with one of my students once in that city when I noticed an ancient fortress, so I asked him about it and expressed my desire to take a snap shot of it. My student was alarmed. “No, Sir, please do not do that or else you should be in very deep trouble.” I asked him to explain. He said that that Ottoman era fortress was now serving as a prison for Saudi dissidents. He said nobody who was thrown in it ever came out, not even in a coffin. The prisoners are hurled into its dark basement which had only one single small opening besides the one from which prisoners are thrown inside. That small opening is used to feed the prisoners once a day. Food and some water would be lowered to them and they would attack the food to get a handful of it if they could. This is the place where they “live”: they eat, drink and use the place as their toilet then die and some of them die of the stench in the place because of the decayed corpses.

on another occasion, I was further acquainted with how the ruthless Saudi government treats dissidents. I was in the company of some of my students when we all went on a field trip to an ancient sea port which now is deserted. The route taking us there forced us to drive on a portion of the Empty Quarter. It is “empty” in the full sense of the word: There is no life in it, not even thorns could grow because it hardly rained there. I was told by one of my students that some dissidents are taken in helicopters to be thrown in that Empty Quarter. If the fall does not kill them, the snakes and scorpions will feast on them.

Once I was taken by one of my students to a Shī'a mosque in Hofuf. The majority of Saudis in the Kingdom’s Eastern Province, the one where there are oil fields and great fruit orchards, are Shī'as, but they are persecuted to a shameful extent. My student knew that I was Shī'a, so he trusted me and took me there. I said to him, “You yourself told me that the Saudi authorities do not allow the Shī'as to build their mosques; so, how do you explain the existence of this mosque?” He said, “The answer is simple: Two

brothers or relatives buy two adjacent lots of land. The lots are walled then turned into a mosque with sworn secrecy that nobody should call that place a mosque.” I could not help weeping. I took off my watch, the only valuable thing I had with me at the time and I put it near the pulpit as a donation. My student went there and brought it back to me. “I want to donate my watch to this mosque,” I said. He said, “If the imām sees your watch, he will think that you found it without knowing to whom it belonged.”

The first year (1971) of my teaching at a vocational institute in Hofuf went fairly well. This institute had four divisions: mechanics, minerals, automotives and electricity. Graduates would be awarded a “lower diploma”, a certificate a little bit higher than the high school diploma. Outstanding students may be sent to Germany to study and to earn higher degrees up to the B.Sc. In their field of specialization, especially if they become fluent in German. The institute had two headmasters: a Saudi and a German. The Saudi headmaster was the director of the theoretical portion of the curricula, i.e. what the students learn in class. The German headmaster managed the practical training/teaching portion which takes place in workshops. This institute is now upgraded to a college and there are, to the best of my knowledge, four such schools in Saudi Arabia: in Hofuf, Dammam, Riyadh and Medina.

My room-mate, Shukur al-Qaisi, was a Sunni from Diyala. The school where he taught was a junior high adjacent to mine. One day he discovered, from the way I prayed, that I am a Shī`a Muslim. He could not keep that discovery to himself, so he spread it throughout the city and the authorities came to know about it. Apparently, the Saudi headmaster of my school heard about it, too, but since he was very pleased with my work as a teacher, plus the time did not allow him to get of me when his school badly needed my services, he postponed his plan to get rid of me to the next year, 1972.

In 1971, I had a meeting with the Saudi headmaster to discuss

something important. I told him that I intended to put together a supplemental teaching tools that would make learning English easy and fun. He was very excited and enthusiastic about it and asked me what I needed. I told him that I needed to use the school's English typewriter. He did not object at all. I took to work with a great deal of zeal and pleasure and after a number of weeks, a complete bulletin was available to teach my students. This bulletin was loved by all of my students to the extent one of them sent his copy of it to Riyadh where the Administration of Education admired it and decided to let the English teachers at the other locations listed above use it as well.

Since a typewriter was at my disposal, I started corresponding with British and American universities in a bid to get an admission to pursue my higher studies. I was very glad to know that Dhahran's College of Petroleum and Minerals had a center for the Test of English as a Foreign Language (TOEFL) which is a requirement for getting admission at British or American universities. I went to that College and took the test, scoring very high in it. My high score enabled me eventually to get admission the next year (1972) to study for a graduate degree in English. Four American universities granted me such an admission: 1) Ohio State University in Columbus, Atlanta (now Clark Atlanta) University in Atlanta and New Mexico State University in Las Cruces.

The school's Saudi headmaster in 1972 chose the right time to get rid of me. I was handed a statement in which he accused me of being negligent in my duties, threatening to expel me. I and my students knew that I was never negligent, but the man had already set his mind to do the foul deed. In a fit of outrage, I tore that paper to pieces and threw it in a waste basket. I should not have done that, but its language was really rude and disrespectful, so I had to reciprocate. A day or two after this incident, I was handed another official communication directing me to leave that school immediately and to go to teach at a junior high school. I asked about the location of that school and I was told that it was in the

desert where water was extremely scarce, that I had to get my water in a bucket every day and to find some sort of hut to live in because the residents there are ultra conservative and do not accommodate strangers, nor do they rent a house or a room to them. Do you think I surrendered and blamed my ill luck for that?! You do not know me if your answer is “Yes”! An Iraqi such as myself never accepts to be humiliated no matter where humiliation comes from.

I kept thinking of a way out of that situation till I found it. The next day I went to the city’s Administration of Education, introduced myself to the director who recognized me and told me that I had waiting for me an order directing me to go to such-and-such school to teach. I told him that I had some confidential information which I thought he had to know. “Speak,” he said, “nobody here except the *farrash* (attendant).” I told him that the information I had was not to be known even by the *farrash* or anyone else. He told the *farrash* to get out, shut the door after him and not let anyone in until he gave him a signal. Of course I am not going to let you know what I said to that director who listened to me attentively and respectfully, but I can tell you that he pulled a drawer in his desk and took out four A3 sheets of paper and told me to write down exactly what I had verbally told him. What was the gist of what I told him? I told him about a number of illegalities that went on under the nose of the Saudi headmaster of my school who now wants to send me to the middle of the desert for no reason except he heard that I follow the Shī`a sect of Islam. What did the director of administration do? Did he brush my statement aside and insist on my going to the desert? No, he did not. Instead, he sent what I wrote to the Saudi Ministry of Education in the capital, Riyadh, which formed a committee to investigate my very serious “allegations”. An order was issued to rescind the previous administrative order and to send me instead to a nearby school to teach for the remainder of the year and I was really relieved and pleased. You see, people in Saudi Arabia are not bad at all, they are good people, as good as any people in the world, but the Saudi

ruling system, which is based on blind Wahhābi mentality, is to blame for all the suffering of many people, including Saudi citizens themselves.

In 1972, I had a different roommate, Sa`d ad-Deen al-Azzawi, who belonged to "Al-Ikhwan al-Muslimoon" (the Muslim Brotherhood), but he was not fanatical at all. On the contrary, he was open-minded, so I got along with him very well and have always had a great deal of respect for him. You see, Shī'a Muslims can get along with other Sunnis as long as the latter are not fanatics. Wahhābis are the most fanatical of all people of the world by the token of the large number of Muslims, Sunnis and Shī'as alike, whom they killed or whose homes and mosques they destroyed. In fact, they cut off more Sunni than Shī'a heads.

My Iraqi passport carried a statement saying that it was valid for only one trip. This meant I could not go back to Iraq in 1972 because this would mean I had to apply for a new passport all over again, a nightmare through which I went once before, so I was not prepared to go through it again. I, therefore, flew from Saudi Arabia to Lebanon where I obtained a U.S. visa based on the admission to study for a graduate degree at then "Atlanta University". The American lady who interviewed me asked me what I would do after graduation, so I said, "I will have to return home to teach English especially since in America everyone knows this language."

I flew from Beirut to Rome on board an Alitalia jet. At Rome's International Airport, I bought a postcard from a post office and sent it to my family in Baghdad telling them that I was on my way to the U.S. for my higher studies. It was on August 13, 1972 that I landed at New York's John F. Kennedy International Airport, one day before my birthday! Actually, my arrival marked the beginning of a new life for me, a very, very busy life for which I thank my Maker and Creator Who enabled me to lead it and to fill it with achievements which He enabled me to accomplish.

My first encounter with Islamic missionary activities took place that same year (1972). A dark skinned man approached me once and said, “Assalamo Alaikom.” I answered his greeting. He said he knew I was Muslim and wanted to invite me to attend Friday prayer services at the university’s Canterbury Hall, a small house facing the school. I did. Gradually, I found myself leading the prayers there and then as per the request of the same man, namely Nazir Warsi, who was then directing the school’s Department of Mathematics. He told me that they had an organization, the Muslim Students Association (MSA) (of the U.S. And Canada, later under the umbrella of the “Islamic Society of North America (ISNA)”). Besides Indian Nazir Warsi, Pakistani Iqbal Unus was studying for his Ph.D. At Emory University in the same city and both men were self-appointed leaders of the Muslim community in Atlanta at the time. Both belonged to Al-Ikhwan al-Muslimoon, the Muslim Brotherhood, about which I at the time knew little. Due to generous Saudi support, the MSA and later ISNA grew larger and larger.

Atlanta’s MSA local chapter gained support as outlined above, so in 1973, the Islamic Center of Atlanta was founded, using a house as its quarters. I was the one who led the Friday prayers which inaugurated it. On that same Friday, some African-American Muslims split from the prayer ranks behind me and prayed separately, thus marking the split between me and the rest of that Sunni community. How did that happen? My Indian roommate was a very nice graduate student named Aziz who used to be frequently visited by some of his Indian and Pakistani friends. One of those friends was a man whom I called in my Memoirs, the first Volume of which was published when I lived in Maryland from 1979-1982, “BigMouth”. He truly was a big mouth. He had nothing good to say about anyone. Satan drew its mark on his face, leaving “potholes” here and there, rendering his appearance quite ugly or at least unpleasing, but facial appearance is nothing compared to his bad behavior. He kept spreading lies among MSA and Black American community members about Shi'a beliefs, warning them

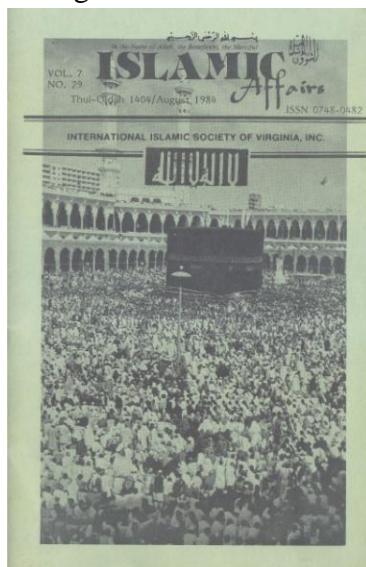
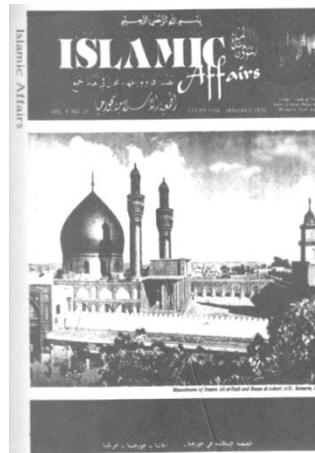
that the man behind whom they were praying was a Shī`a whose prayers are not accepted... Those who separated themselves from the prayer ranks that Friday were affected by the lies that big mouth was spreading. During a meeting in the eve of that day, Iqbal Unus decided to suspend my membership in the MSA and my leading the prayer services. I reacted by telling him that I quit that organization and that he and all those who attended that meeting would witness the consequences of such ill treatment not only on the Atlanta level but all over the U.S. This is exactly what happened.

While working with the MSA, I suggested that a library should be set up for people to learn about their creed. I sent many letters abroad requesting Islamic literature. The Sunnis in Pakistan responded by sending many books about the Qur'ān and hadīth. The World Organization for Islamic Services (WOFIS) in Tehran sent a shipment of booklets in English about various Islamic topics. One sentence in those booklets angered both Warsi and Unus: It said, "Allāh blesses Muhammed and his Progeny". They did not want anything to do with the Prophet's Progeny..., I wonder why; are they ashamed of their Prophet's immediate family? Did he come from a bad family? But it is the rotten mentality of some people. Because of that sentence, all the books and booklets I had delivered to the MSA were entrusted to a Black American lady who attended that meeting and who was asked by both Warsi and Unus to either burn or bury all those books and booklets. If this is not blindness, I do not know what it is.

I kept my distance from those Sunnis who desired nothing less than that and kept receiving, through the African-American Muslim converts who used to visit me, reports about how their "Islamic activities" went on. One day they told me how Muhammed Mish`al, an Egyptian member of the Ikhwan, disputed with their then African-American imām, so he pointed his pistol at him and told him to leave the place and the State of Georgia and go somewhere else. The name of that expelled imām, this time it is a

Sunni imām, was Antar Kabeer, an African-American Muslim convert who founded “Masjid Tālib” in Atlanta, the first Afro-American mosque in the city. Warsi and Unus managed to gradually put an end to that Masjid. They did not tolerate any “competition”. I wrote about Masjid Tālib in my Memoirs which I hope I can reprint in the near future.

Libyan graduate student Ali Shembesh was in 1972 the president of MSA. He invited me during the month of Ramadhan that year to break my fast with him, so I obliged. After the *iftar*, he asked me for a favor. During those years, there was a movement started by one “Elijah Muhammad” whose original name was “Elijah Robert Poole” (1897 – 1975). The movement claimed to spread Islam among African-Americans who badly needed Islam to liberate them from age old persecution and psychological complexes. This movement was racist in nature and distorted Islam to a great extent. It was due to that distortion that Ali Shembesh asked me to help. He told me that the office holders of this organization go to Libya, Ali’s homeland, to get millions of dollars from Col. Muammar Gaddafi and Ali wanted that to stop. He asked me to conduct a research about their beliefs and to provide him with the result of my research in the form of documents he intended to personally take with him to hand over to Gaddafi in the hope the latter would stop supporting that group. I carried out that mission and learned



thereafter that Ali Shembesh did, indeed, meet Gaddafi and hand him the said documents. Gaddafi stopped doling out millions of dollars to this group; mission accomplished.

Several months after my expulsion from those Ikhwan's organization, I started seriously thinking of establishing an organization of my own to disseminate accurate knowledge about what the Shī`as believe. I solicited the support and active involvement of some Pakistani Shī`as who responded favorably with the condition our new organization must not attack the beliefs of our Sunni "brothers" or those of followers of any other creed and I pledged to do just that. Our "Islamic Society of Georgia, Inc." was thus founded in 1973. Two American attorneys were commissioned by the Society to have it tax exempted and both of them failed. I, therefore, had to go in the fall of that year to the office of the Internal Revenue Service (IRS) on Peachtree Road in

downtown Atlanta to handle the matter myself. I said to the IRS lady, "I have asked two attorney to have my organization tax exempted, but they both failed. Can I act as the organization's attorney?" The lady smiled and admitted that she never heard a question like that before, so I asked her to check with her superiors and to let me know. She disappeared for a while during



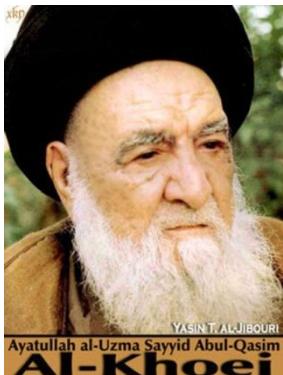
which I kept praying that her answer would be positive. She came back with another smile. I wondered whether that smile was similar to the one she gave me few minutes ago, but *Alhamdu-Lillah*, her answer was, indeed, positive. She gave me some forms to fill saying that I could send them back by mail instead of bringing them back filled-in in person. It took me few months to complete the process. Finally, our Society was exempted near the

end of 1973 from paying taxes and we started publishing and circulating the issues of *Islamic Affairs* bimonthly newsletter in January of 1974. My Memoirs will provide you with more details.

In the same year, 1974, *Islamic Affairs* succeeded in winning converts to our Shī`a Ja`fari Ithna-`Asheri faith and the number of African-American converts kept increasing. Tariq Abdul-Salam, who came from southern Georgia, was the first convert to the Shī`a faith which he disseminated wherever he went, defending it against widely circulated Wahhābi lies. Mahdi Abdul-Raheem, the multi-talented Black Brother from the Bahamas, became Muslim and so did his wife and I will never forget his beautiful smile and amicable personality, qualities needed for any proselyte. In the photo below, his pleasant complexion is the darkest, yet is the most handsome of all. As for Abdul-Qahhar, he quit one of his jobs once, preferring to work as a fire fighter because this gave him plenty of time to read. He was the most avid reader person I have come across in my life. He would repeat reading the same book for as many as seven times in order to memorize its contents. He was summoned once to serve in the army reserves and was then sent to Germany where he spread Shī`a Islam. From there, he sent me a small amount of money in the form of money order to support the Society's activities. Entire families became Shī`a. The first Shī`a family was that of our Brother Bāqir Abdul-Haleem and Sister Maleeka who gave birth to Zahra, the first Shī`a born child in our small community. A photo of myself and that community is here for you (see previous page)↑.

More and more letters kept reaching me from these converts in





different American States asking me religious questions many of which I could not answer, so I suggested to them to direct their questions, which they could write in English, to the office of the highest religious authority at the time: Grand Ayatollah Abul-Qasim al-Khoei. Soon, al-Khoei felt overwhelmed by the number of letters from these American converts. And we are talking about the early 1970s...!

One day, a historian will write about how and when the Shī'a faith set roots in the West in general and in the U.S. In particular and who pioneered its dissemination. Such a historian will be neither a Shī'a nor a Sunni but a fair non-Muslim... Larry Poston tried to do that, but his great book is now out of date. A more detailed research is needed and I hope and pray that such a research will not be conducted by a blindly biased and prejudiced Zionist Jew.

Shaikh Yousuf Nafsi was at the time the representative in al-Najaf al-Ashraf, headquarters of al-Khoei and of all other top religious authorities. When he came to know about the flood of letters from American Shī'a converts asking for a religious scholars to teach them their faith, he spoke with al-Khoei and offered his financial support for implementing the plan to send them such a scholar. This information is not from me, I came to know it directly from Shaykh (or Shaikh or Sheikh) Muhammad Sarwar who became the next year (1975) my roommate. So you can see that I move fast! It is in my blood, the hot Arab blood! I do not waste time and the list of books which the Almighty has so far enabled me to write, edit or translate testifies to this fact. Read one of them without the “fear” of being converted by them to the Shī'a faith, for this is not my basic intention. I just want to defend my faith against the lies circulated about it by ignorant Wahhābi fanatics.

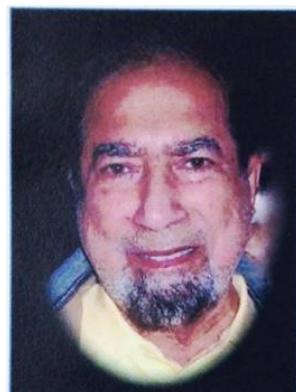
Shaykh Muhammad Sarwar was the choice of the Khoei

Marji`iyya (religious authority) to represent him in North America. I could not find the date of birth of my former roommate, Shaykh Muhammad Sarwar, anywhere, but he was born in Pakistani Quetta near the Pakistan-Afghanistan border. His mother tongue is Pashtu and he is fluent in Farsi and Urdu. He also has basic knowledge of English and French, all in all making him a perfect choice. By the way, you can find a detailed biography of al-Khoei I wrote posted on more than one Internet site.

Shaykh Muhammad Sarwar, as he himself told me when he became my roommate in Atlanta for less than four months, had to face a great deal of difficulty obtaining a U.S. entry visa. He first applied for it in Baghdad, Iraq, but the U.S. Embassy rejected his application, so he was advised to go to Tehran which then maintained, under the rule of the Shah, excellent relations with the U.S. He went there and applied for it and was again rejected. He was advised by the faithful in Iran to go to Germany and to try his luck there, which he did and there, too, he was met with failure. The next piece of advice he received there and then was to go to London, U.K., which he did. There, too, his application was rejected.

In London, there has been a sizeable Shi`a community. Some of its members are Khojas. I am sorry, I cannot detail for you the history of Khoja Shi`as here since this Introduction has grown to a larger size than I first intended it to be. Some Khojas told Sarwar that in New York, they know a Shi`a organization called SANA (Shi`a Association of North America) presided over by Ghulam-Reza Hassan-Ali →. They gave him the telephone number of Hassan-Ali or, as he preferred, Hassanali, whom he asked for assistance.

Although Hassanali lived in New York



City whereas I lived in Atlanta, Georgia, we knew each other very well, so much so that this great man hosted me at his residence more than once. Hassanali was born in 1927 in Lindi, Tanzania and moved in 1972 with his family to live in New York. So you can see that the year 1972 marks the beginning of the “Shī`a Invasion of the United States of America and the West World” by someone from Asia, myself and another from Africa, Hassanali! Hassanali passed away in New York in June 2008. Please recite Sūrat al-Fatiha for his soul and for the souls of all the faithful in the world, the living and the dead, from the first generations to the last, up to the Day of Judgment.

There seems to be a controversy about who founded SANA and when that took place. One individual from that community wrote me once saying that SANA was incorporated one year before the arrival at the U.S. of Ghulamraza Hassanali↑, that is, in 1971, whereas the son of Hassanali, namely Dr. Riyaz, wrote me a two-page report detailing the history of SANA in which he did not specify the year of SANA’s incorporation but gave the year 1972 as the date when his father and family reached the United States as refugees fleeing the blood baths of dictator Idi Amin of Uganda to whose land they went in 1959, moving from Tanzania. Idi Amin (1925 – 2003), better known as the “Butcher of Uganda”, caused a mass exodus from the country he ruled, Uganda, after causing massacres of mostly East African Shī`as. In the end he was kicked out of Uganda in 1979 and Saudi Arabia welcomed him, as it welcomes any dictator, with open arms, giving him a villa in the fashionable Al-Hamraa Quarter of Jeddah to live a life of luxury, assigning a generous monthly salary for his living expenses. I am inclined to believe the report sent to me by Dr. Riyaz and surely Allāh knows best. All information in this text about Marhoom Hassanali is taken from Riyaz’s report.

Marhoom Hassanali called me from New York and said, “Believe me, Brother, we left no stone unturned trying to help Shaikh Sarwar but we could not. Perhaps you can do something for him.” I

reminded my friend that I was only a foreign student staying in the U.S. On an F-1 temporary visa pending my graduation, that I was neither a permanent resident nor a citizen. I kept thinking of a way out of this situation. The next day I called my Society's attorney seeking his legal advice. He told me to write an affidavit saying that the Shaikh would be staying with me, at my Atlanta apartment, that he would not seek employment and that I guaranteed that he would not be engaged in any illegal activity. Moreover, I pledged that he would go back if asked to do so by the U.S. government. He also advised me to include a photocopy of each of my Society's Constitution and Bylaws. I did all of that, obtaining his seal on these important documents and added another item: few copies of different issues of *Islamic Affairs* newsletter. All these sheets made a rather bulky package which I mailed the Shaikh on his London address at the time. Luckily, he received the package but only after having already applied for the U.S. visa there and been turned down. Had he been a Jew, do you think the U.S. embassies in all these countries would have dared to give him such a hard time? I do not think so, but the grim reality is that there is prejudice among various American government agencies towards Islam and Muslims and we all know who encourages and promotes this prejudice if not genuine hostility.

In London, following the failure of the Shaikh to get an entry visa to the U.S., he was advised to go to Beirut and to try his luck at the U.S. Embassy there. He flew for Beirut where he was subjected to a foiled abduction attempt. You see, the Christian Phalangists (Kataeb Party) in Lebanon were then engaged in a sectarian war with other Lebanese factions; a civil war was raging there and then. He, therefore, was whisked in the depth of the night to Damascus. After a short stay with friends of the two gentlemen who escorted him from Beirut to Damascus, he was advised to make a last attempt, this now at the U.S. Embassy in Damascus. If he succeeded, he would be helped to make the trip to the U.S. If not, he would have to return to Najaf to resume his *hawza*, theological seminary, studies. The U.S. Embassy examined the

package I had sent him. In the light of my affidavit and legal papers plus issues of *Islamic Affairs*, the U.S. Embassy in Beirut issued him an entry visa. The Shaikh is still alive and well and if anyone has one iota of doubt about the above information, he can verify it with the Shaikh directly. Some people have written about Shaikh Sarwar without saying one word about the role played by "Yasin al-Jibouri" in his obtaining the entry visa to the U.S. and this does not surprise al-Jibouri at all. The next year, Shaikh Muhammad Sarwar arrived at New York's JFK International Airport on January 25, 1975. In New York, he was hosted for few days by my Marhoom friend, Ghulam-Reza (Ghulamreza) Hassan-Ali (Hassanali), who most likely founded in 1973 his Shi`a Association of North America (SANA) just as I founded my Islamic Society of Georgia, Inc. As you noticed from the text above, the information in which I received from Hassanali's son, Riyaz, who now is a cosmetology surgeon, Hassanali reached New York in 1972 just as I did, so it is unlikely that he founded his organization in the same year. You need time to acclimate, to "fit-in", to get used to the new environment, to settle down, before you can establish a new organization in a new country. Before reaching Atlanta, Georgia, the Shaykh was warmly welcomed by the Shi`as of Houston, Texas, where he, with their help, was able to publish in early February of 1975 the first issue of *The Message of Islam* bulletin. Few days later, the Shaykh became al-Jibouri's room-mate in Atlanta, Georgia, for about four months before going to New York to establish in one of its suburbs, Jamaica, to be exact, the Khoei Foundation then the Khoei Center. He is originally from Quetta, a town near the Pakistan-Afghanistan border. I could not get a date of birth for him...

When Shaikh Muhammad Sarwar was received by my late friend Hassanali in New York, he called me to thank me for what I had done for him. From New York he went to Houston, Texas. Some new converts to Shi`a Islam there and then, those who were impressed by the missionary activities of the Islamic Society of Georgia, Inc., invited him to stay with them for few days. It was in

Houston that he started, as instructed by his boss, the publication of *The Message of Islam* bulletin. From Houston, he called me and asked me how he could apply for a visa to go to Georgia! I laughed and told him that as long as he was in the U.S., he could go to any of the 50 States without a visa.

I was glad to receive the Shaikh at my modest apartment and I really was in total harmony with him. From time to time, I would take him in my Plymouth Duster clunker to the Farmers Market in a southern Atlanta suburb to shop for fruits and vegetables and I learned few cooking techniques from him, too. I also noticed how fluent he was with the local dialect of Southern Iraqis, so I used to entertain him by opening the apartment's window and pretending to call on one trouble making girl named Ni`na`a ،“نعناعه“، shouting,

نعناعه! خايبة هلا! طركاعه اللفتح! جيرة! جيرة بع...! جا انتي مسودنة؟! جيرة
بفر...! عوينة أبو وج!

The Shaikh would laugh so hard that his whole body would shake. Thus did I try to let him forget all the hell he went through trying to come to the U.S.

The instructions given to the Shaikh by his boss, al-Khoei, as he himself told me, were to do the following:

1. Organize the Shi`as of North America, solve their religious and worldly problems to the best of his ability,
2. collect religious taxes and spend them according to the Islamic rules and regulations,
3. produce a new English translation of the Holy Qur'an, which he did and
4. publish a regular newsletter or magazine, which he started in Houston, Texas, under the title *The Message of Islam*, then in Atlanta, Georgia, under my supervision, he published another. Finally, in New York, the third issue of it was published following

which it was terminated.

While hosting Sarwar, I trained him on how to do the design, paste-up and lay-out of a newsletter or bulletin. I had the use at the time of an IBM Composer, an antique typesetter, so I gave Shaikh Sarwar lessons on how to set type. In New York, he bought a multi-lingual AM (Addressgraph-Multigraph) 3510 which I used to use while working for the Middle East Media Corporation (MEMCO) in McLean, Virginia, before the company folded up and moved to Honolulu, Hawaii. I started working for MEMCO as a typesetter then became its senior editor. Dr. Suhail Elia, a Christian Palestinian, was its director. He told me once that the company was originally founded in Beirut, Lebanon.

There were few Shī`as in Atlanta besides those from among the Black community who converted to the Shī`a Islam. New York's Shī`as asked Ghulamraza Hassanali to get the Shaikh back so he could teach them the tenets of the faith and be their religious leader. Hassanali conveyed this message to the Shaikh who called his boss, the Grand Ayatollah, who accepted the suggestion after being told that the number of Shī`as in New York far exceeded that of Atlanta's Shī`as and that the Shaikh would be provided with all the financial support he needed. Meanwhile, the Shī`as in Houston published a second issue of *The Message of Islam* bulletin. In New York, the Shaikh published a third one which was the last...

Here, I do not wish to relate the tragic turn of events, i.e. how Shaikh Sarwar was dismissed as the imām and director of Al-Khoei Center because it is too ugly to tell. But the man did not stop his missionary activities or services of the New York Shī`a community and his translation of the Holy Qur'ān can now be ordered Online. An image of it is posted on the previous page for you. Of course, some New York Shī`as do not like Yasin al-Jibouri because he provides so much publicity for Shaikh Sarwar, but al-Jibouri is always ready to publicize for anyone who produces intellectual wealth in the form of books that benefit others. In the

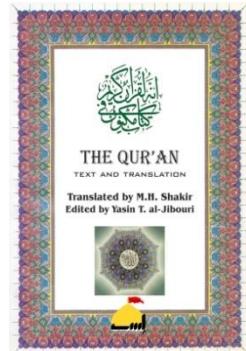
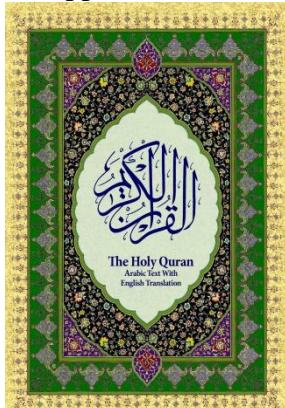
absence of such production, al-Jibouri has no reason to praise anyone other than his Maker.

It happens all the time: People judge people, yet the best and only fair judgment is that of the Almighty Who knows us better than we know ourselves. I have not included other details above about how I was threatened to be killed by some Sunni “brothers” in Atlanta, so I had to get a homicide file opened for me with the Fulton County Police Department... In Virginia, where I spent most of my years in self-exile in the U.S., an American newspaper reporter called me to let me know that he spoke with

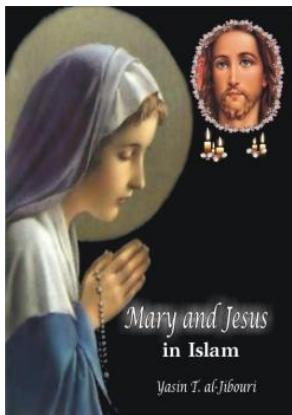
some Muslim community leaders in that State who told him that I was a “terrorist”. I asked him to let me know what acts of terrorism they accused me of and he could not answer that question. I then was able to identify who those “leaders” were: They were nice to me when they talked to me or met me, but behind my back, they were nothing but back stabbers...

When “leaders” of a Muslim community lack basic ethics and morals, what good do you expect of them?

Let me tell you the worst I encountered with regard to these “community leaders” in Virginia: My house on 6101 Afton Court was a walking distance from Dar al-Hijra Mosque in Falls Church, Virginia. The imām of that Mosque whose name I still remember was telling the faithful that they did not have to worry about *halāl* meat, that all they had to do was to simply pronounce the *basmala* before eating it and it will thus become *halāl*... is there anyone in the whole Islamic world who dares to agree with this nonsense? The animal has to be slaughtered according to agreed upon Islamic



laws before its meat becomes *halāl*. Islamic animal slaughtering rules must be followed, implemented, carried out and pronouncing the *basmala*, that is, to say بسم الله الرحمن الرحيم (in the Name of Allāh, the most Gracious, the most Merciful) at the slaughtering time is just one of the requirements. If the imām of a community is ignorant to this extent, what good do you expect of him and of the members of his community who blindly follow him? The annual salary of that imām at the time, that is, in 1985, was sixty thousand dollars... I know that because I am the one who did a brochure for that mosque where such a salary was indicated...! Amazing it is how some ignorant people are put on pedestals and given such salaries in order to mislead their community members like that...



القافلة تسير و لا يضيرها نباح الكلاب “The caravan keeps on marching unharmed by the barking of dogs.” As long as the Almighty enables me, I will keep on propagating the faith of Ahlul-Bayt ﷺ, the immediate family of the Prophet of Islam ﷺ, the very best family in the history of mankind, heedless of the barking of all those who bark.

How did we convert followers of other creeds?

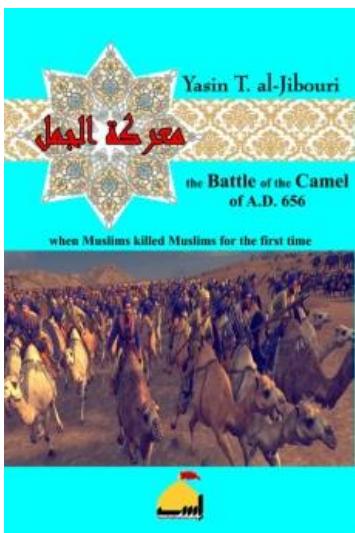
First of all, we have to identify “we” in this question. By “we” it is meant the friends and relatives of the members of the Islamic Society of Georgia, Inc.

Second, who are those “followers of other creeds” whom we converted or tried to convert to the Shī`a sect of Islam? The answer is confined to two categories: African-American non-Muslims and open-minded Sunnis. The first category needed Islam the most. Guidelines were given to the missionaries: One has to have an open mind, ready to learn and to read a lot and, above all, to be

patient.

We approached American Christians from among the “Afro-American” or Black society with these questions: Do you really believe that the Almighty God has a “son” called Jesus? What about a “mother” called Mary? Does He have a daughter, a sister, perhaps an aunt or an uncle?! Do you believe the blood of Jesus washes away all sins committed by the “Christians” who claim allegiance to him even if they do not follow his way of life? If the answers to all these questions are negative, it will be a good start. If not, we can discuss each question separately. The library in my apartment contained a wealth of books on all topics. I spent a good deal of time and money to collect them. We used to tell these “Christians” that the real and true Christians are none other than the Muslims, that when you embrace Islam, you do not abandon Christ or his mother or your respect for the Bible disappears. We told them that you have to be clean before touching or opening a Book revealed by the Almighty, be it the Bible, the Torah, or the Qur’ān, or when you enter a church, a synagogue or a mosque. Then we told them that Islam is not just a religion, it is a way of life. It regulates the life of the individual and of the society; it sets rules and regulations for the relationship between the individual and other individuals on the one hand and between him/her and the Almighty on the other. When all these concepts are understood fully and believed, we would start teaching the new converts how to pray. If they used to be Sunnis then reverted to Shī'a Islam, we would advise them to correct the way they should pray. Sunnis place their left hand on their navel and the right hand over it. This is not how the Prophet used to pray, nor was it the way of prayer of even the closest persons to him, including Abu Bakr and Omar ibn al-Khattab who are held in the highest esteem by Sunnis. It was the latter, Omar, who changed it to the way the Sunnis now pray. How and when and where did that happen?

As regarding Sunnis, we made it clear to our Shī'a members that one cannot be a Shī'a if he does not fully review the Islamic



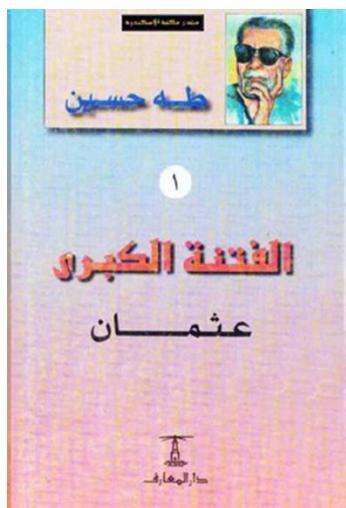
history which is quite often distorted and we know who distorted it. Our approach in converting Sunnis to Shī'a Islam started from reviewing Islamic history with which they are, generally speaking, unfamiliar. The little they know about it is distorted. Once a Sunni became a Shī'a, the first change required of him is to place his hands beside him, not according to way most Sunnis pray. We refer them to an incident that took place in the 14-15th Hijri year, which coincided with 635-36 A.D., during the Qadisiyya war between

the forces that fought under the banner of Islam led by Sa`d ibn Abu Waqqas against the Persians led by Rostam Farrokhzad who served Sasanian emperor Khosrow II. The Persians finally decided to negotiate an end to the war, so they sent a delegation to speak to then caliph Omar ibn al-Khattab. The members of the delegation stood before Omar as Sunni Muslims now stand for the prayers. Omar asked them why they were putting their hands like that and the answer came, through an interpreter, that this is the way they were accustomed to do whenever they stood before a king or a dignitary to demonstrate their humility and reverence for him. Omar was very impressed by their answer, so he decided to stand for prayers just like that since that day and from him, through him, this new method of placing the hands spread. Shī'a Muslims at the time refused to follow Omar; they never did and never will, so they kept praying as they used to do since the inception of Islam, putting their hands on their sides. This is the whole story and if anyone is willing to research it, nobody will stop him.

Of course we were gradual in the process of teaching them the Islamic way of life while insisting on studying the history of Islam since the “saqefa incident”. When did that incident take place?

The Prophet passed away and his body lay in state, but those who were supposed to bury him had something “more important” on their minds. They went to Saqefat Bani Sā’idah، the shed of the tribe of Sā’idah, in order to stage their “election” play at the end of which Abu Bakr came to rule the Muslims. There was no “election” at all but a power play in which wealth and tribal influence named the winner. Omar ibn al-Khattab advanced Abu Bakr to be the caliph against the protests of the Ansars of Medina knowing that his close friend would oblige and hand him over the caliphate shortly before his death, no need for new “elections”, one election for all time to come was enough and this is exactly what happened. This was the first wrong step undertaken by the *sahāba* along the lengthy march of the Islamic history which is filled with many wrong steps to follow. The converts will discover the real Abu Bakr who ordered many ahādīth and even verses of the Holy Qur’ān burnt, thus causing the loss of the Sunnah and its replacement with what he and others called “Sunnah”. Shī’as do not permit the burning of copies of the Holy Qur’ān or sheets containing the most Beautiful Names of Allāh (asmā’ Allāh al-Husna أسماء الله الحسنى). Those ahādīth and Qur’ānic verses were then written down on palm leaves and deer skin. They were collected and thrown in a room in Abu Bakr’s spacious house. His daughter, ‘Ā’isha, narrated how she personally set all of those collected ahādīth and Qur’ānic verses ablaze after obtaining her father’s consent. They will be told how this same ‘Ā’isha was the one who caused the Muslims to shed each other’s blood in what is called the Battle of the Camel↑ in which hundreds of those who knew the Qur’ān by heart were killed. Estimates of those killed in that battle vary. The figure ranges from six to twenty-five thousand. Despite that, the Sunnis venerate ‘Ā’isha and put her on a high pedestal, ignoring Khadija and other pious wives of the Prophet ﷺ. After that the converts were to re-study the history of Omar ibn al-Khattab himself and thus come to know how rough and tough he was, how the Sunnis exaggerated everything about him and attributed to him so many merits. They are told how Omar was killed, by whom he was killed and why,

details with which the vast majority of Sunnis are unfamiliar. Go and ask them. The worst of those whom they call “the righteous caliphs” was Othman ibn Affan who was finally killed by Muslims who were angry with him because of his policy of favoring his Banu Umayyah relatives over all others, how he was extravagant and wasteful of *baytul-māl*, the state treasury and how he appointed the worst provincial governors and army commanders only because they were from among his Umayyad relatives. His fate was that his corpse was buried in a cemetery which then belonged to the Jews of Medina called “Hash Kawkab” three days after his murder without having any burial rituals performed, not even the ceremonial ghusul, bath, was performed to his corpse



which was left on a Medina street all that time. Anyone who drew near the corpse to bury it was pelted with stones and rocks. Read more details in one of the books written by Egyptian scholar Taha Hussain titled ← **الفتنة الكبرى** "The Great Sedition".

The *Mushaf* of Fātimah

Fātimah ﷺ has left us a book behind her which is not a Qur'ān but speech of the Almighty revealed to her, dictated by the Messenger of Allāh ﷺ and written down by Ali

عليه السلام. This is why she is named “Fātimah ﷺ”: the one who manifests the speech of the Fatir (Creator) of the heavens and earth. Ali عليه السلام, according to some scholars, was the scribe of this *mushaf*.

Contents of her *Mushaf*

Fātimah's *mushaf* (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would

face as well as the victories. It also contains matters relevant to the person of the Messenger of Allāh ﷺ as well as her own will ﷺ.

Imāms and Fātimah's *Mushaf*

Imām Ja`far aal-Sādiq علیه السلام used to always emphasize the significance of the sciences of Ahl al-Bayt علیهم السلام. In one tradition, he used to say, "Their knowledge, peace with them, transcends time, comprehended and recorded, effective in the hearts, having an impact on those who hear it," that they have الجفر الأحمر و الجفر الأبيض, the Red Wide Well (or pool) and the White one, Fātimah's *mushaf* and al-Jāmi`a." The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in Islam.

As for الجامعۃ Al-Jāmi`a, it is a collection of writings some scholars say by the Commander of the Faithful Ali علیه السلام while others say it was written down by Fātimah علیها السلام. Imām Ali علیه السلام held it so precious, he attached its strips of text to his sword, Dhul-Fiqar. The contents of this *Jāmi`a* were recorded on animal's skin and used to be inherited, as is the case with Fātimah by the immediate family of the Prophet ﷺ, the Ahl al-Bayt علیهم السلام, who are mentioned in the Holy Qur'ān in Verse 33 of Chapter 33 and who were subjected to untold trials and tribulations, persecution, imprisonment, poisoning and a host of injustices because of which these precious writings are now lost. Al-Jāmi`a contained judicial rulings, including the penalty for one slightly scratching someone else's cheek. Their knowledge included the "science of Jafr" which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day. Contemporaries used to depend in understanding serious events on this book.

The most important piece of advice we provided for those who opted to conduct *tabligh*, missionary work, is that they should follow this admonishment of the Holy Qur'ān:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُؤْعِظَةِ الْحَسَنَةِ وَجَادِلُهُمْ بِالَّتِي هِيَ أَحْسَنُ؛ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَنْدِسِينَ ﴿١٢٥﴾

Invite (all) to your Lord's way with wisdom and beautiful preaching and debate with them in ways that are best and most gracious: For your Lord knows best who have strayed from His Path and who receive guidance.

Qur'ān, 16:125

Some people love to argue, not discuss, so it is a waste of time to discuss anything with them. A missionary individual has to have the most sublime ethical code in order to convey the truth to others. The best of manners, of ethics, of morals, must be adopted in conducting *tabligh*. Good manners come before everything. One hadīth we taught them says,

الَّذِينَ الْأَخْلَاقُ؛ مَنْ لَا خَلَقَ لَهُ لَا دِينَ لَهُ

Creed is (implementing) good manners; one who has no good manners has no creed.

They were told that we must never attack anyone's faith, nor should we lower our self-respect so as to reciprocate abuse with abuse or foul language with its like. Rather, we must prove that we follow the ethics of our Holy Imāms عليهم السلام. Also, there was emphasis on respecting the law of the land, that everyone must abide by the laws even if they are un-Islamic since we are a Muslim minority. Emphasis was also placed on working hard, on respecting the means of livelihood, on discipline and on earning livelihood with the sweat of the brow. I do not remember a single incident of any of my group having been fired from his or her job. On the contrary, dinner parties were thrown whenever someone was promoting in

his/her job. In short, I very strongly emphasized that we must never use the word “kafir”, apostate, unbeliever, to describe anyone even if he/she behaved in an un-Islamic way. Belief is a very sensitive issue and only the Almighty knows who truly believes in Him and who does not. I was truly proud of all my brothers and sisters and will always be.

Who Spread Knowledge First in Islamic History?

Nobody disputes the fact that Islam never witnessed, nor will it ever witness, anyone whose eloquence and mastership of Arabic are close to that of Commander of the Faithful Ali ibn Abu Tālib عليه السلام. Below is Arabic text that details the literature, most of which is now lost, credited for Imām Ali عليه السلام from which I will cite only one excerpt relevant to *الجامعة Al-Jami`a*, one of the books written by our first Imām عليه السلام. Literally, this word means “university” or “the collection”. It was, indeed, a collection of *ahkām*, rulings, relevant to what is permissible in Islam and what is prohibitive. Imām Ja`far al-Sādiq عليه السلام said the following «أَنْ عَنْدَنَا مَا لَا نَحْتَاجُ مَعَهُ إِلَى النَّاسِ، وَإِنَّ النَّاسَ لِيَحْتَاجُونَ إِلَيْنَا، وَأَنْ عَنْدَنَا كِتَابًا أَمْلَاهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَخَطَطَهُ عَلَيْ (عَلَيْهِ السَّلَامُ) صَحِيفَةً فِيهَا كُلُّ حَلَالٍ وَحَرَامٍ» “We (Ahlul-Bayt) have with us what spares us any need for people; rather, people need us. We have with us a book which was dictated by the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and handwritten by Ali عليه السلام, a tablet which contains everything permissible and prohibitive.” This book has other names such as: *الجامعة*, *وتارَة الصَّحِيفَة*, *وأَخْرَى كِتَابٍ عَلَيْ*, *وَرَابِعَة الصَّحِيفَة* *الْعَتِيقَة* *Al-Saheefa*, Ali’s Book and *Al-Saheefa Al-`Ateeqa*. It may also be referred to as *الصَّحِيفَة الْعَلَوِيَّة* *Al-Sahīfa Al-Alawiyya*. Below are more details in Arabic posted on the Haydarya web site:

مصنفات الإمام علي بن أبي طالب (عليه السلام) وأعماله العلمية

أمير المؤمنين (عليه السلام) هو أول من صنف في دنيا المسلمين، ويحصي المؤرخون لسيرة الإمام (عليه السلام) عدداً من مؤلفاته وأعماله العلمية تاتي في طليعتها.

١- جمع القرآن الكريم:

وبيّن في ذات الوقت عامه، وخاصه، ومطلقه، ومقيده ومحكمة ومتشبهة وناسخة ومنسوخة، وعزائمه ورخصه، وسننه، وأدابه ^(١). كما أشار الإمام (عليه السلام) إلى أسباب النزول لآيات الكتاب العزيز، حتى لقد قال ابن سيرين: لو أصبت ذلك الكتاب كان فيه العلم ^(٢).

وجمع الإمام (عليه السلام) للقرآن الكريم على النمط المذكور إنما هو للتفسير أقرب منه للجمع الخالص، فقد أودع عمله ذلك علمأً كثيراً، الأمة في ميسى الحاجة إلى مثله.

كما أن أمير المؤمنين (عليه السلام) قد تفرغ للعمل الرسالي الكبير، بعد حادثة السقيفة وما تمخض عنها من استخلاف أبي بكر، فعكف (عليه السلام) على إنجاز المهمة التاريخية في تدوين القرآن في مصحف واحد، ولقد روى عنه بهذا الصدد قوله:

- «لما قبض رسول الله (صلى الله عليه وآله) أقسمت أن لا أضع ردائى على ظهري حتى أجمع ما بين اللوحين، فما وضعت ردائى حتى جمعت القرآن» ^(٣).

وبمقدور المرء أن يقدر قيمة ذلك العمل إذا وضع نصب عينيه ما يحظى به القرآن الكريم من قيمة عظمى في دنيا المسلمين من الوجهة الفكرية والتشريعية والحضارية.

٢- مصحف فاطمة:

ويبدو أن الإمام (عليه السلام) بادر بعد إنجاز مهمة جمع القرآن إلى تأليف كتاب لفاطمة الزهراء (عليها السلام) صار يعرف عند أبنائها بمصحف فاطمة، وكان يتضمن مواعظ وحكمأً وأمثالاً وعبرأً وأخباراً وأفكاراً مستقبلية لتكون عوناً على التخفيف من الآلام التي اكتفت حياة الزهراء (عليها السلام) بعد وفاة أبيها رسول الله (صلى الله عليه وآله).

٣- الصحيفة:

وهي كتاب في الديات «وهي الأموال المفروضة في الجنائية على النفس أو الطرف أو الجرح أو نحو ذلك وتثبت الدية في موارد الخطأ المحس أو الشبيه بالعد أو فيما لا يكون القصاص فيه أو لا يمكن...»^(٤).

وقد روى البخاري ومسلم من تلك الصحيفة، أوردها ابن سعد في كتابه الجامع، كما أكثر ابن حنبل الرواية عن هذه الصحيفة.

٤- الجامعة:

وهي في كتاب صحائف من الجلد، أملأه رسول الله (صلى الله عليه وآله) على أمير المؤمنين (عليه السلام) وقد تضمن كل ما يحتاج إليه الناس من حلال وحرام، وقد جاء الكتاب مفصلاً لما جاء في كتاب الله من أحكام وأوامر ونواه.

وقد ورث الأئمة من أهل البيت (عليهم السلام) هذا الكتاب كبراً عن كابر، وكانوا يطلقون عليه تارة اسم الجامعة، وتارة الصحيفة، وأخرى كتاب علي، ورابعة الصحيفة العتيبة.

ووردت عن الصادقين (عليهم السلام) عدة روايات تؤكد أهمية كتاب الجامعة، وكونه مرجعهم فيأخذ التشريع الإلهي، وأنهم لا يحتاجون إلى الناس لوجود ذلك الكتاب، فعن أبي عبد الله الصادق (عليه السلام) قال: «أن عندنا ما لا يحتاج معه إلى الناس، وإن الناس ليحتاجون إلينا، وأن عندنا كتاباً أملأه رسول الله (صلى الله عليه وآله) وخطه على (عليه السلام) صحيفة فيها كل حلال وحرام»^(٥).

ويقول الإمام الصادق (عليه السلام) أيضاً يصف فيه الجامعة «تلك صحيفة طوالها سبعون ذراعاً في عرض الأديم مثل فخذ الفالج، فيها كل ما يحتاج الناس إليه، وليس من قضية إلا وهي فيها حتى أرض الخدش»^(٦).

٥- صحيفة الفرائض:

ويبدو أن هذه الصحيفة قد دون فيها الإمام (عليه السلام) قضايا في المواريث أو غيرها من أبواب القضاء، ومن المرجح أن تكون هذه الصحيفة بعضاً من الجامعة^(٧).

٦- كتاب الجفر:

«وهو لغة جلد الماعز أو البعير أو الثور»:

وقد أطلق اسم الجفر على أحد أبواب العلم الذي دونه الإمام أمير المؤمنين (عليه السلام) من أملاء رسول الله (صلى الله عليه وآله) على جلد، ويبدو أن كتاب الجفر غير الجامعة من ناحية الفكر الذي يتضمنه، فالجفر كما تفيد روايات الأئمة من أهل البيت (عليهم السلام) ينطوي على حوادث المستقبل، وصحف الأنبياء السابقين

والكتب المنزلة قبل القرآن الكريم^(٨).

وللإمام علي (عليه السلام) تصانيف أخرى وذكرها المؤرخون ككتاب زكاة النعم، وكتاب في أبواب الفقه، وكتاب في علوم القرآن وغيره^(٩).

المصنفات في تراث الإمام الفكري:

وبالرغم من أن الإمام (عليه السلام) قد دون عدداً من المؤلفات العظيمة فإنه يبدو أن مؤلفاته قد انصبت على ما قضاها من حفظ الرسالة الإلهية وتوضيح معالمها للأجيال من خلال شرح القرآن الكريم، وتبيان بعض مقاصده، أو تحديد بعض أبواب الفقه الإسلامي، أم آراؤه وأفكاره الأخرى التي تحتل مركز الريادة في الفكر الإسلامي، والتي جاءت انعكاساً للرسالة الإلهية على صفة ذهنه وعقله، فكانت خطباً ومناقشات وحكماء ومواعظ وتوجيهات ونحوها من أدوات التعبير عن ماهية الرسالة، فإن الإمام (عليه السلام) لم يتصد لجمعها في تصانيف محددة ومن المؤكد أن يكون جزءاً كبيراً منها قد اندرس بيد أن بعضها من آرائه وأفكاره قد حظي بالتدوين بعد زمن طويل من وفاة الإمام (عليه السلام) ومن المرجح أن يمثل ذلك البعض نسبة قليلة جداً من عطائه الفكري العظيم عبر عمره الشريف.

فقد جمع العلماء بعض ما خلفه الإمام (عليه السلام) من مبادئ ومفاهيم في مؤلفات عديدة ذكر منها:

١- نهج البلاغة، جمعه الشريف أبو الحسن الرضي ابن الحسين الموسوي، المتوفي سنة ٤٠٤ للهجرة ويشتمل الكتاب على ما اختاره الشريف من خطب الإمام (عليه السلام) وكتبه ورسائله وحكمه ومواعظه، وقد اهتم بالكتاب المذكور جل العلماء والمفكرين ورجال الأدب قراءة واستيعاباً وشرحها، حتى بلغت شروحه خمسين شرحاً ومن الشرح للنهج: أبو الحسن البهبهاني، والإمام فخر الدين الرازي، والقطب الراوندي، ومحمد ميثم البحرياني، وعز الدين بن أبي الحميد المدائني، وغيرهم.

ولقد انطوى نهج البلاغة على روائع في الفكر بشتى شعوبه ومناحيه: في العقائد والأخلاق ونظام الحكم وطبيعة المجتمع وعلاقة الإنسان بالله تعالى ونحو ذلك من أبواب.

وهو إلى جانب ذلك جاء آية في الأدب الإنساني الرفيع الذي عز نظيره في أدب اللغة العربية دقة وعمقاً وتصويراً.

٢- مسنده الذي جمعه أبو عبد الرحمن أحمد بن شعيب النسائي المتوفي سنة ٣٠٣ للهجرة وأسماه مسنداً على، وقد ضمته بعض ما أثر عن الإمام (عليه السلام) من أحاديث وروايات عن رسول الله (صلى الله عليه وآله).

٣- غرر الحكم ودرر الكلم، جمعه عبد الواحد بن محمد الأدمي، وهو يشتمل على طائفة من حكم الإمام (عليه السلام) القصيرة ويقارب في حجمه نهج البلاغة.

٤- مطلوب كل طالب من كلام علي بن أبي طالب جمعه أبو إسحاق الوطواط الانصاري ويحتوي على طائفة من حكم الإمام (عليه السلام).

٥- مائة كلمة جمعها الجاحظ.

٦- نثر الالئ جمع أبي علي الفضل بن الحسن الطبرسي صاحب مجمع البيان في تفسير القرآن.

٧- ما اشتمل عليه كتاب صفين لنصر بن مزاحم من خطب الإمام (عليه السلام) وكتبه.

٨- جنة الأسماء. شرحه الإمام أبو حامد محمد بن محمد الغزالى المتوفى سنة ٥٠٥ للهجرة.

٩- ما أثر عنه من الأدعية والمناجاة قد طبع بعضه باسم الصحيفة العلوية. جمعها عبد الله بن صالح السماهيجي.

١٠- قلائد الحكم وفرائد الكلم جمع القاضي أبي يوسف الإسفرايني، وغير ذلك من التصانيف (١٠).

١- المراجعات/ السيد عبد الحسين شرف الدين مراجعة (١١٠) ص ٣٢٤.

٢- نفس المصدر.

٣- مناقب آل أبي طالب ج ١ «في المسابقة بالعلم» ج ٢ ص ٤.

٤- مبانى تحملة المنهاج ج ٢ كتاب الديات/ السيد أبو القاسم الخوئي.

٥- أصول الكافي ج ١ باب ذكر الصحيفة والجفر والجامعة ومصحف فاطمة (عليها السلام)

٦- الأديم: الجلد.

الفالج: الجمل العظيم ذو السنامين.

والأرش: دية الجراحات.

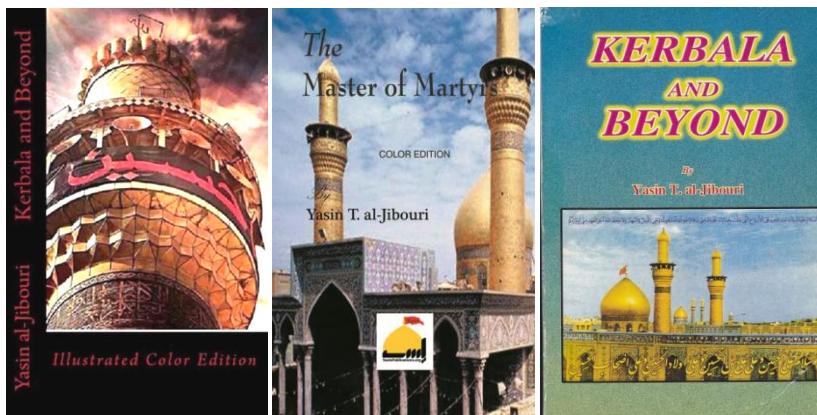
٧- عقيدة الشيعة في الإمام الصادق/ السيد حسن يوسف مكي العاملي ص ٦٥.

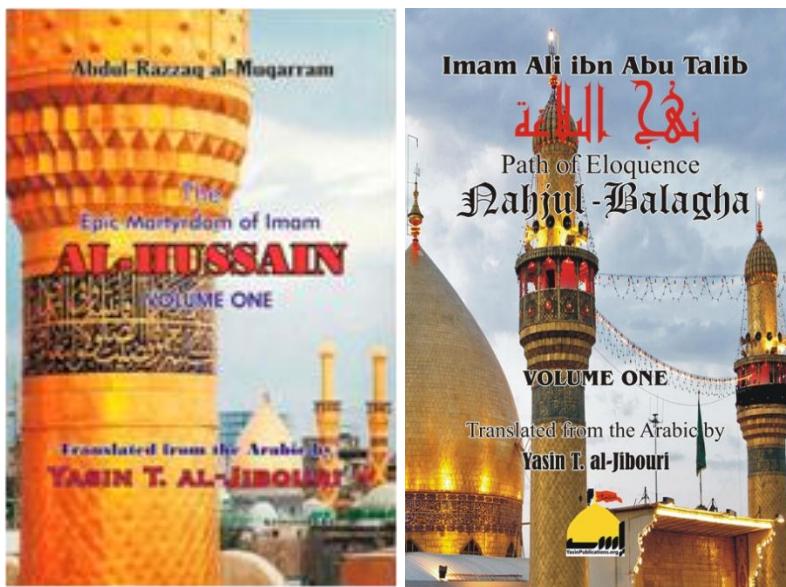
٨- يراجع أصول الكافي ج ١ باب ذكر الصحيفة والجفر والجامعة ومصحف فاطمة (عليها السلام) وعقيدة الشيعة في الإمام الصادق ص ٦٦.

٩- أعيان الشيعة ج ٣ قد ٢ باب «مؤلفات أمير المؤمنين (عليه السلام)».

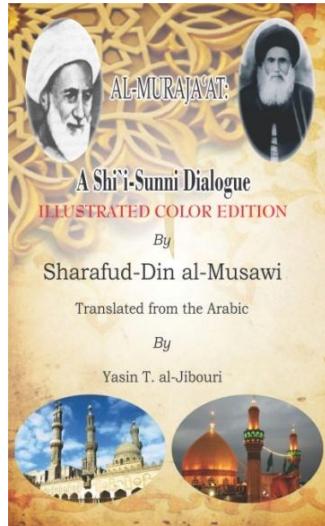
After all the above comes the story of how all descendants of the Prophet ﷺ were killed either by the sword or by poison, the most famous among whom is Imām al-Hussain علیه السلام, the younger grandson of the Prophet ﷺ, who and whose family members and few supporters were prevented from drinking of the Euphrates River for full ten days although they had children and women among them. This took place during the Battle of Kerbala, also known as the Taff Battle, the anniversary of which coincides these very days... The events of this battle demonstrate the extent of brutality and blood-thirsty nature of those who opted to be hostile to the immediate family of their Prophet ﷺ... And such brutality is still seen throughout the Islamic world even now... History repeats itself.

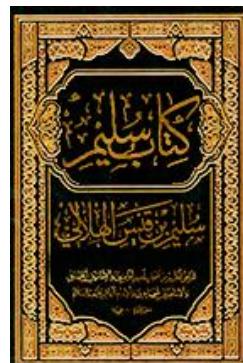
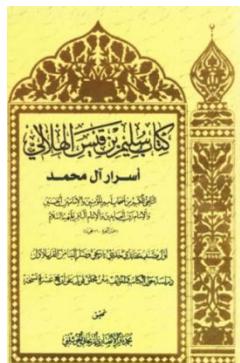
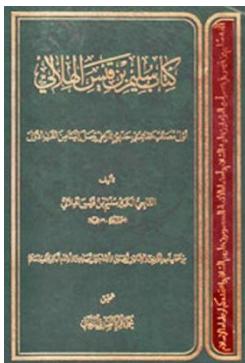
Praise be to Allāh Who enabled me to write two books about the Kerbala Tragedy and to translate one. Images of their covers are on the next pages.





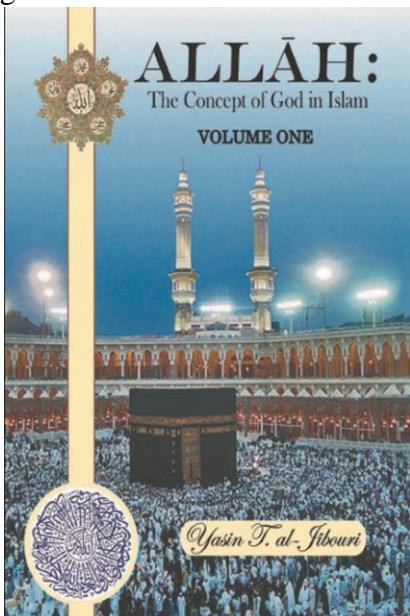
I think this suffices to give you an idea about our missionary tactic and process. Two books helped us the most: *Nahjul-Balāgha*, a book compiling the sermons, speeches, official cor-respondence and short adages of Imām Ali ibn Abu Tālib ﷺ, the Prophet's cousin and son-in-law, his right hand who grew up in his lap, the man who was hated by the Umayyads more than anyone else. The Almighty enabled me to produce a new English translation in three Volumes of *Nahjul-Balāgha* in which I included the Arabic text for people to compare the translation with the text. A full color edition of these three Volumes is available for those who can afford it! The other book that helped us convert Sunnis to the Shī`a faith is *Al-Muraja`at* which was translated under the titled *The Right Path*, the very worst. I re-translated *Al-Muraja`at* and





published it in two editions one of which is in full color. Perhaps this is why we emphasize reading, researching rather than just listening to this and that.

Books are very highly respected by Shī'a Muslims. No wonder, then, the first Muslims to write them have all been the Imāms of the Shī'as and/or their followers: Imām Ali ibn Abu Tālib, Fātimah daughter of Prophet Muhammed, Imām Ali son of al-Hussain Zainul-`Ābidīn, Sulaym ibn Qays al-Hilali al-Kufi... and the list goes on and on.



The Book of Sulaym ibn Qays↑ is regarded as the very first book written in Islamic history. The *kunya* of its author is “Abu Sādiq” and his full name is Sulaym ibn Qays al-Hilāli al-`Āmiri al-Kūfi, one of the most prominent and highly respected companions of the Imāms from among the Prophet’s Ahlul-Bayt ﷺ. He was contemporary of four Imāms: Ali ibn Abu Tālib and both

his sons, al-Hassan and al-Hussain عليهم السلام, Ali son of al-Hussain ibn Abu Tālib “al-Sajjād” عليه السلام and Muhammed al-Bāqir عليه السلام. Those who have documented this information include the following: al-Barqi, al-Tūsi and ibn al-Nadeem. It is the oldest book in Islam that discusses issues relevant to beliefs, the life and challenges met by Commander of the Faithful Ali ibn Abu Tālib, the merits of Ahlul-Bayt عليهم السلام and to some events and incidents which he witnessed as a contemporary.

The author risked his life while writing his book during the caliphate of Abu Bakr who had then banned the recording of *hadīth*. It discusses the events that took place shortly after the death of the Prophet صلوات الله عليه وآله وسلام.

Of course Sunnis cast doubts on this book and on its contents, but we, Shī`as, know that it is the habit of our Sunni “brothers” to cast doubt on anything with which they do not agree or dislike.

Before concluding this rather lengthy Introduction, I feel obligated to familiarize the reader with two very important sources: *The International Jew* by Henry Ford I, founder of the Ford Motor Company, and *The Protocols of the Elders of Zion of the 33rd Degree*. Following are excerpts of these two references that shed light on the way Jews look at us, non-Jews, Gentiles whom they call Gois or Goyim:

An Excerpt from *The International Jew*:

In America, it is pointed out to what extent the elder Jews of wealth and the younger Jews of ambition swarmed through the war organizations – principally those departments which dealt with the commercial and industrial business of war, and also the extent to which they have clung to the

advantage which their experience as agents of the government gave them. Were a non-Jew to call attention to this difference between the Jews and others, he would be met with the cry of "anti-Semitism" and he would be twitted with the fact that all his relatives may not have served in the war (World War I). Loudest to twit him would be those who served in what our soldiers called "the Jewish infantry," the quartermaster's corps in the late National Army.

The Jewish philosophy of money is *not* to "make money," but to "get money." The distinction between these two is fundamental. That explains Jews being "financiers" instead of "captains of industry." It is the difference between "getting" and "making." The single description which will include a larger percentage of Jews than members of any other race is this: He is in business. It may be only gathering rags and selling them, but he is in business. From the sale of old clothes to the control of international trade and finance, the Jew is supremely gifted for business. More than any other race he exhibits a decided aversion to industrial employment, which he balances by an equally decided adaptability to trade. The Gentile boy works his way up, taking employment in the productive or technical departments; but the Jewish boy prefers to begin as messenger, salesman or clerk—anything—so long as it is connected with the commercial side of the business.

Excerpts from *The Protocols of the Elders of Zion of the 33rd Degree*

Of course the Jews say that these Protocols are a "forgery", but fools are those who believe them. A thief never says that he steals. Below are excerpts from the first two Protocols of this important document the discovery of which led to

serious consequences detrimental to the world's Jewry:

PROTOCOL 1

It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare. Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, SO-CALLED LIBERALISM, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes - in any case it can be accounted irretrievably lost: IT IS IN OUR POWER. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not - it goes to the bottom.

Our right lies in *force*. The word "right" is an abstract thought and proved by nothing. The word means no more than: *Give me what I want in order that thereby I may have a proof that I am stronger than you*. Where does right begin? Where does it end? In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right - to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

PROTOCOL 2

The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the *whole world*. As is well known to you, these specialists of ours have been drawing to fit them for rule the information they need from our political plans from the lessons of history, from observations made of the events of every moment as it passes. The GOYIM are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them - let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them, let that play the principal part which we have

persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, *by means of our press*, arousing a blind confidence in these theories. The intellectuals of the GOYIM will puff themselves up with their knowledge and without any logical verification of them will put into effect all the information available from science, which our AGENTUR specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism (Evolution), Marxism (Communism), Nietzsche-ism (Socialism). To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the GOYIM. It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be (is) not based upon a summing up of the lessons of the past in the light of the present.

May the Almighty accept our effort to please Him and only Him, *Āmeen, Wassalamo Alaikom.*

Yasin T. Al-Jibouri
Baghdad, Iraq
November 18, 2019



نادي علياً مظهر العجائب
تجده عوناً لك في التواب
بربوبيتك يا الله
بنبوتك يا محمد
بامامتك يا علي
يا علي! يا علي!

Call upon Ali who brings about wonders,
By Your Godhead, O Allah,
By your Prophethood, O Muhammed,
By your Imamate, O Ali,
O Ali! O Ali!

Zionists brand with the “anti-Semitic” label anyone who “dares” to criticize “Israel”. If one studies these folks’ mentality, he will use the label “anti-Human” for them simply because they hate all non-Jews without any exception. Below is a text I found on the Internet that exposes their hatred:

Jews’ Hatred Towards Gentiles in General and Christians in Particular

SOURCE:

<http://www.talmudunmasked.com/chapter14.htm>



Article I.—HARM **MUST** BE DONE TO CHRISTIANS

A Jew is commanded to harm Christians wherever he can,

both indirectly by not helping them in any way and also directly by wrecking their plans and projects; neither must he save a Christian who is in danger of death.

I. GOOD MUST NOT BE DONE TO CHRISTIANS

In *Zohar* (1,25b) it says: "Those who do good to the *Akum* . . . will not rise from the dead."

At times, it is permitted to do good to Christians, but only in order to help Israel, namely, for the sake of peace and to hide hatred of them. Maimonides in *Hilkhoth Akum* (X,6) says: "Needy Gentiles may be helped as well as needy Jews, for the sake of peace..."

In *Iore Dea* (148,12 *Hagah*) it says: "Therefore if you enter a town and find them celebrating a feast, you may pretend to rejoice with them in order to hide your hatred. Those, however, who care about the salvation of their souls should keep away from such celebrations. You should make it known that it is a hateful thing to rejoice with them, if you can do so without incurring their enmity."

1. IT IS NOT PERMITTED TO PRAISE A CHRISTIAN

In *Abhodah Zarah* (20,a, *Tosephi*) it says: "Do not say anything in praise of them, lest it be said: How good that *Goi* is!"(1)

(1) Maimonides (in *Hilk. Akum* X,5) adds: "Moreover, you should seek opportunity to mix with them and find out about their evil doings."

In this way they explain the words of *Deuteronomy* (VII,2) . . . And thou shalt show no mercy unto them [*Goim*], as cited in the *Gemarah*. Rabbi S. Iarchi explains this Bible passage as

follows: "Do not pay them any compliments; for it is forbidden to say: how good that *Goi* is."

In *Iore Dea* (151,14) it says: "No one is allowed to praise them or to say how good an *Akum* is. How much less to praise what they do or to recount anything about them which would redound to their glory. If, however, while praising them you intend to give glory to God, namely, because he has created comely creatures, then it is allowed to do so."

2. A JEW IS NOT ALLOWED TO MENTION THE THINGS WHICH CHRISTIANS USE FOR THEIR IDOLATROUS WORSHIP

In *Hilkhoth Akum* (V,12) it says: "It is also forbidden to make mention of the *Akum*; for it is written (*Exodus XXIII,13*): ...and make no mention of other gods."

3. THEIR IDOLS MUST BE SPOKEN OF WITH CONTEMPT

In *Iore Dea* (146,15) it says: "Their idols must be destroyed, or called by contemptuous names."

Ibidem, (147,5): "It is permitted to deride idols and it is forbidden to say to a *Goi*¹: *May your God help you, or I hope you will succeed.*"

Rabbi Bechai, explaining the text of *Deuteronomy* about hating idolatry, says: "The Scripture teaches us to hate idols

¹ The word *Goi* or *Goy* is a slur the Jews use for the Gentiles or *Goim* or *Goyim*. If you research the meaning of this word, you will find out that it means "animal" because the Jews believe that God created all non-Jews as animals in human form in order to serve the Jews.

and to call them by ignominious names. Thus, if the name of a church is *Bethgalia*—"house of magnificence," it should be called *Bethkaria*—an insignificant house, a pigs' house, a latrine. For this word, *karia*, denotes a low-down, slum place."

In numerous places ignominious names are given by the Jews to Christian things. It will not be out of place to list a few of these names which they give to things and persons which are held holy and dear by Christians, as follows:

JESUS is ignominiously called *Jeschu*—which means, *May his name and memory be blotted out*. His proper name in Hebrew is *Jeschua*, which means Salvation. **MARY, THE MOTHER OF JESUS**, is called *Charia*—dung, excrement (German *Dreck*). In Hebrew her proper name is Miriam.

The word for **CHRISTIAN SAINTS** in Hebrew is *Kedoschim* or *Kededchim* (*cinaedos*)—feminine men (Fairies). Women saints are called *Kedeschoth*, whores.

SUNDAY is called the *day of calamity*.

CHRISTMAS are called *Nital*, denoting extermination.

EASTER is not called by the proper word *Pesach* (Passover), but *Ketsach*, meaning a cutting down; or *Kesach*, Gallows.

A CHRISTIAN CHURCH is not called *Beth Hattefillah*, House of Prayer, but *Beth Hattiflah*, a House of Vanity, a House of Evil.

THE GOSPEL BOOKS are called *Aavon Gilaion*, Books of

Iniuity.

CHRISTIAN SACRIFICES are called Dung Offerings. In the Jerusalem Talmud (fol.13b), the following occurs: "He who sees them *mezabbelim* (excrementing—sacrificing) before their idol, let him say (*Exod. XXII, 20*): He that sacrificeth unto an idol shall be utterly destroyed."

Rabbi Iarchi (referring to *Num. XXV, 3*) teaches that the Gentiles actually honor their God by excrementing before him.

A CHRISTIAN GIRL who works for Jews on their sabbath is called *Schaw-wesschicksel*, **Sabbath Dirt**.

4. A JEW IS NOT ALLOWED TO GIVE GIFTS TO CHRISTIANS

In *Hilkhoth Akum* (X,5) it says: "It is forbidden to give gifts to the *Goim*. But it is permitted to give them to a convert who lives among the Jews; for it is said: To the traveller who stops in your cities, give it to him to eat, or sell it to a Gentile, that is sell it, not give it."

In *Iore Dea* (151,11) it says: "It is forbidden to give free gifts to the *Akum* with whom a Jew may not treat familiarly."

The Talmud, however, allows a Jew to give gifts to Gentiles who are known to him and from whom he has hope of getting something in return.

5. A JEW IS FORBIDDEN TO SELL HIS FARM TO CHRISTIANS

In *Iore Dea* (334,43) it says: "In 24 cases a Jew must be

repudiated, namely . . . 8. Anyone who sells his farm to the *Akum* must be sent into exile—unless he undertakes to make up for all the harm that follows as a consequence of having the *Akum* live near the Jews."

6. IT IS FORBIDDEN TO TEACH A TRADE TO CHRISTIANS

In *Iore Dea* (154,2) it says: "It is not permitted to teach any trade to the *Akum*."

II. HARM MUST BE DONE TO THE WORK OF CHRISTIANS

Since the *Goim* ministers to Jews are like beasts of burden, they belong to a Jew together with his life and all his faculties: "The life of a *Goi* and all his physical powers belong to a Jew." (A. Rohl. *Die Polem.* p.20)

It is an axiom of the Rabbis that a Jew may take anything that belongs to Christians for any reason whatsoever, even by fraud; nor can such be called robbery since it is merely taking what belongs to him.

In *Babha Bathra* (54b) it says: "All things pertaining to the *Goim* are like a desert; the first person to come along and take them can claim them for his own."

1. CHRISTIANS MUST NOT BE TOLD IF THEY PAY TOO MUCH TO A JEW

In *Choschen Hammischpat* (183,7) it says: "If you send a messenger to collect money from an *Akum* and the *Akum* pays too much, the messenger may keep the difference. But if the messenger does not know about it, then you may keep it all yourself."

2. THE LOST PROPERTY OF CHRISTIANS MUST NOT BE RETURNED TO THEM

In *Choschen Ham.* (266,1) it says: "A Jew may keep anything he finds which belongs to the *Akum*, for it is written: *Return to thy brethren what is lost* (*Deuter. XXII, 3*). For he who returns lost property [to Christians] sins against the Law by increasing the power of the transgressors of the Law. It is praiseworthy, however, to return lost property if it is done to honor the name of God, namely, if by so doing Christians will praise the Jews and look upon them as honorable people."

3. CHRISTIANS MAY BE DEFRAUDED

In *Babha Kama* (113b) it says: "It is permitted to deceive a *Goi*." And in *Choschen Ham.* (156,5 *Hagah*) it says: "If a Jew is doing good business with an *Akum* it is not allowed to other Jews, in certain places, to come and do business with the same *Akum*. *In other places*, however, it is different, where another Jew is allowed to go to the same *Akum*, lead him on, do business with him and to deceive him and take his money. For the wealth of the *Akum* is to be regarded as common property and belongs to the first who can get it. There are some, however, who say that this should not be done."

In *Choschen Ham.* (183,7 *Hagah*) it says: "If a Jew is doing business with an *Akum* and a fellow Israelite comes along and defrauds the *Akum*, either by false measure, weight or number, he must divide his profit with his fellow Israelite, since both had a part in the deal and also in order to help him along."

4. A JEW MAY PRETEND HE IS A CHRISTIAN TO DECEIVE CHRISTIANS

In *Iore Dea* (157,2 *Hagah*) it says: "If a Jew is able to deceive them [idolaters] by pretending he is a worshipper of the stars, he may do so."(2)

(2) This text is also found in the Vilna edition of 1873.

5. A JEW IS ALLOWED TO PRACTICE USURY ON CHRISTIANS

In *Abhodah Zarah* (54a) it says: "It is allowed to take usury from Apostates(3) who fall into idolatry."

(3) The Jews call Baptism *Schomed* and an apostate baptized Jew, a *Meschummad*. And in *Iore Dea* (159,1) it says: "It is permitted, according to the *Torah*, to lend money to an *Akum* with usury. Some of the Elders, however, deny this except in a case of life and death. Nowadays it is permitted for any reason."

* * * * *

III. CHRISTIANS TO BE HARMED IN LEGAL MATTERS

1. A JEW MAY LIE AND PERJURE HIMSELF TO CONDEMN A CHRISTIAN

In *Babha Kama* (113a) it says: "Our teaching is as follows: When a Jew and a *Goi* (or *Goy*) come into court, absolve the Jew, if you can, according to the laws of Israel. If the *Goi* wins, tell him that is what our laws require. If however, the Jew can be absolved according to the gentile law, absolve him and say it is due to our laws. If this cannot be done, proceed callously against the *Goi*, as Rabbi Ischmael advises. Rabbi Akibha, however, holds that you cannot act fraudulently lest you profane the Name of God and have a

Jew committed for perjury."

A marginal note, however, explains this qualification of Rabbi Akibha as follows: "The name of God is not profaned when it is not known by the *Goi* that the Jew has lied." And further on, the *Babha Kama* (113b) says: "The name of God is not profaned when, for example, a Jew lies to a *Goi* by saying: 'I gave something to your father, but he is dead; you must return it to me,' as long as the *Goi* does not know that you are lying."

2. A JEW MAY PERJURE HIMSELF WITH A CLEAR CONSCIENCE

In *Kallah* (1b, p.18) it says: "She (the mother of the *mamzer*) said to him, 'Swear to me.' And Rabbi Akibha swore with his lips, but in his heart he invalidated his oath."(4)

(4) cf. *supra*, p.30

A similar text is found in *Schabuoth Hagahoth* of Rabbi Ascher (6d): "If the magistrate of a city compels Jews to swear that they will not escape from the city nor take anything out of it, they may swear falsely by saying to themselves that they will not escape today, nor take anything out of the city today only."

IV. CHRISTIANS MUST BE HARMED IN THINGS NECESSARY FOR LIFE

Jews must spare no means in fighting the tyrants who hold them in this Fourth Captivity in order to set themselves free. They must fight Christians with astuteness and do nothing to prevent evil from happening to them: their sick must not be cared for, Christian women in childbirth must not be helped, nor must they be saved when in danger of death.

1. A JEW MUST ALWAYS TRY TO DECEIVE CHRISTIANS

In *Zohar* (I, 160a) it says: "Rabbi Jehuda said to him [Rabbi Chezkia]: 'He is to be praised who is able to free himself from the enemies of Israel and the just are much to be praised who get free from them and fight against them.' Rabbi Chezkia asked, 'How must we fight against them?' Rabbi Jehuda said, '*By wise counsel thou shalt war against them*' (*Proverbs*, ch. 24, 6). By what kind of war? The kind of war that every son of man must fight against his enemies, which Jacob used against Esau—by deceit and trickery whenever possible. They must be fought against without ceasing, until proper order be restored. Thus it is with satisfaction that I say we should free ourselves from them and rule over them."

2. A SICK CHRISTIAN MUST NOT BE AIDED

In *Iore Dea* (158,1) it says: "The *Akum* are not to be cured, even for money, unless it would incur their enmity."

3. A CHRISTIAN WOMAN IN CHILDBIRTH MUST NOT BE HELPED

In *Orach Chaim* (330,2) it says: "No help is to be given to an *Akum* woman in labor on the sabbath, even in a small way, for the Sabbath must not be violated."

4. A CHRISTIAN IN DANGER OF DEATH MUST NOT BE HELPED

In *Choschen Ham.* (425,5) it says: "If you see a heretic, who does not believe in the *Torah*, fall into a well in which there is a ladder, hurry at once and take it away and say to him 'I have to go and take my son down from a roof; I will bring the ladder back to you at once' or something else. The

Kuthaei, however, who are not our enemies, who take care of the sheep of the Israelites, are not to be killed directly, but they must not be saved from death."

And in *Iore Dea* (158,1) it says: "The *Akum* who are not enemies of ours must not be killed directly, nevertheless, they must not be saved from the danger of death. For example, if you see one of them fall into the sea, do not pull him out unless he promises to give you money."

Maimonides, in *Hilkhoth Akum* (X,1) says:

"Do not have any pity for them, for it is said (*Deuter.* VII,2): *Show no mercy unto them.* Therefore, if you see an *Akum* in difficulty or drowning, do not go to his help. And if he is in danger of death, do not save him from death. But it is not right to kill him by your own hand by shoving them into a well or in some other way, since they are not at war with us."



What do you call "Israeli soldiers" who terrify women and children? I call them cowards, yet the U.S. policy makers blindly support them.



Do you call these Israeli soldiers who thus deal with unarmed children “humans”? If you do, these Jews will feel offended! They think that they belong to the “super race”, not to the

human race, calling themselves “God’s Chosen People.” Yes, they were chosen by God to carry out a mission, but they never did, and they never will. For years, the Palestinians have been dealing with the Americans in the hope the latter would “pressure” the Israelis into treating them as people. This is their most serious mistake. The U.S. and “Israel” are now two faces of one and the same Zionist coin. What applies to either applies to the other. When Palestinian children like the ones in these photos grow up, they will know how to deal with

racist Godless Israeli brutes and with their like-minded supporters. There is no room on earth for weaklings, Brothers and Sisters. One sacred *hadīth* says, المؤمن القوي أحب إلى الله من المؤمن الضعيف “The strong believer is more loved by Allāh than the weak one.” Rights are taken, often forcefully, not given.

PART ONE

MUHAMMED IBN ABDUL-WAHHĀB

**FOUNDER OF THE WAHHĀBI
MOVEMENT**

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Masha-Allāh (The will of Allāh be done)



A BRIEF BIOGRAPHY OF THE FOUNDER OF WAHHĀBISM

By Yasin T. al-Jibouri

Wahhābism is named after its founder, Muhammed ibn (son of) Abdul-Wahhāb. Since the Wahhābis have proven to be the most fanatical of all so-called Islamic extremists (Islam never advocates extremism), it is not out of place here to introduce the reader to the founder of Wahhābism while narrating the mischief he and his ignorant Bedouin zealots committed against the shrine of Imām Hussain عليه السلام in Kerbalā' and that of his father, Imām Ali عليه السلام, cousin and son-in-law of the Prophet of Islam عليه السلام, in Najaf, Iraq.

Muhammed ibn Abdul-Wahhāb was born in 1115 A.H./1703 A.D. In the small town of Uyayna in Najd, the southern highland of Arabia's interior and died in 1206 A.H./1791-92 A.D. He belonged to the tribe of Tamim. His father was a lawyer and a pious Muslim adhering to the Hanbalite sect founded by Imām Ahmed ibn Hanbal who, with the most rigid consistency, had advocated the principle of the exclusive validity of the *hadīth* as against the inclination among the older sects to make concessions to reason and commonsense, especially since Islam is the religion of

commonsense. In Baghdad, Muhammed learned the jurisprudence of the Hanbali Sunni sect which remains to be predominant among the people of Najd and Hijāz: Whabbis constitute no more than 8% of the entire population of today's Saudi Arabia, the only country in the world named after its ruling clan. The reader has already come to know how much distortion exists in *hadīth* and can appreciate the danger of believing in each and every *hadīth* as though it were the inviolable and irrefutable gospel truth. He also studied jurisprudence at Mecca and Medina where his mentors were admirers of Ibn Taymiyyah who, in the 7th Century A.H./the 14th Century A.D., had revived the teachings of Imām Ahmed ibn Hanbal. The founder of the sect, the last in the series of the four Sunni sects, namely Ahmed ibn Hanbal, was a theologian born in and died in Baghdad; the year of his birth is 164 A.H./780 A.D. And that of his death is 241 A.H./855 A.D.

Since his childhood, Muhammed ibn Abdul-Wahhāb was influenced by the writings of Ibn Taymiyyah¹ and, therefore,

¹Ibn Taymiyyah, mentor of Wahhābis, Salafis and Takfiris, is Ahmed ibn Abdul-Halim ibn Abdul-Salam ibn Abdullāh al-Khidhr, "Taqiyy ad-Din," "Abul-Abbās," a Hanbali scholar who was born in Harran (ancient Carrhae where Mudar Arabs lived, a town built by Harran brother of prophet Abraham ﷺ from whom it derived its name), Iraq, in 661 A.H./1263 A.D. And died inside a Damascus, Syria, prison in 728 A.H./1328 A.D. He had his own radical and un-orthodox way of interpreting *hadīth* which was different from everyone else's, distinguishing him from all other scholars of jurisprudence. Those who adopt his views are called "Salafis," followers of the "salaf," the "pious" predecessors. He is on the record as the first person to disbelieve in intercession (*shafaa*). For more details, refer to the 463-page book titled *Ibn*

looked askance at many religious practices of the people of Najd (southern section of today's kingdom of the Wahhābi Āl Saud clan). Such an influence convinced him that the dominant form of contemporary Islam, particularly among the Turks of his time, was permeated with abuses. He, therefore, sought to restore the original purity of the doctrine and of life in its restricted milieus. The facts that the Wahhābis are the minority of all Muslim minorities and that the people of Najd and Hijāz are still predominantly Hanbalites who do not subscribe to Wahhābism by choice, prove that he did not achieve his objective and, most likely, such an objective will never be achieved despite all Saudi Arabia's petro-dollars and the abundance of those who solicit such dollars, the ruler-appointed preachers most of whom are Salafis.

Having joined his father, with whom he debated his personal views, Muhammed ibn Abdul-Wahhāb caused a seriously violent confrontation to erupt from such an exchange of opposite views, for his father's views were consistent with mainstream Hanbali Muslim thought. He performed the pilgrimage for the first time, visiting Mecca and Medina where he attended lectures on different branches of Islamic learning. His mentors included Abdullāh ibn Ibrahim ibn Saif and Hayat as-Sindi, who both were admirers of Ibn Taymiyyah. They both rejected the principle of *taqlid*

Taymiyyah by Sa'ib Abdul-Hamid, published in Arabic in Qum, Islamic Republic of Iran, by the Ghadīr Center for Islamic Studies. There are many fanatical groups in India, Pakistan, Bangladesh and Afghanistan where ignorance is rampant that adopt this "Salafi" ideology disseminated by government-sponsored Saudi missionary activities and funded by petro-dollars.

(emulation, imitation) which is commonly accepted by all four Sunni schools of jurisprudence as well as by Shī'a Muslims. These men's teachings had a great impact on Muhammed ibn Abdul-Wahhāb who began to take a more aggressive attitude in preaching his views and, hence, he publicly expressed his denunciation of the sanctification of the holy precincts of the Prophet's shrine and of the shrines of any "saint." Then he went back home and decided to go to Basra, Iraq, on his way to Damascus, Syria. During his stay in Basra, he expressed the same views, whereupon its people kicked him out of the city. He almost died of thirst once, due to exhaustion and to the intensity of the heat in the desert, when he was on his way from Basra to the city of Zubair but was saved by a Zubairi man. Finding his provisions insufficient to travel to Damascus, Muhammed had to change his travel plan and to go to the (Saudi) al-Ahsa (or al-Hasa) province then to Huraymala, one of the cities of Najd, to which his father and the entire family had to move because of the public's denunciation of young Muhammed's views, reaching it in 1139 A.H./1726-27 A.D. By then, Muhammed's good and pious father had lost his job as *qadhi* (judge) on account of his son's radical preaching. The denunciation continued till his father's death in 1153 A.H./1740 A.D.

His father's death emboldened him to express his thoughts more freely and consolidate his movement. His preaching found an echo among some of the people of his town and his fame started on the rise, so much so that he was welcomed by the ruler of his home town Uyayna, namely Othman ibn Muammar Al Hamad, who offered him protection and appointed him as his personal assistant. In order to cement his ties with Othman, Muhammed ibn Abdul-Wahhāb

married Jawhara, Othman's aunt. Othman ordered his townsmen to observe the Wahhābi teachings and Muhammed now felt strong enough to demolish the monument erected on the burial site of Zaid ibn al-Khattab. But the new alliance between Muhammed ibn Abdul-Wahhāb and Othman ibn Muammar Al Hamad disturbed the scholars of Najd who complained against the first to the emir (provincial governor) of the al-Ahsa province. The emir wrote Othman reprimanding and warning him of dire consequences for encouraging Muhammed ibn Abdul-Wahhāb to revolt against the established authority and creed. Finding himself in a precarious situation and his job in jeopardy, Othman dismissed Muhammed ibn Abdul-Wahhāb from his service and asked him to leave the town.

In 1160 A.H./1746-47 A.D., having been expelled from Uyayna, Muhammed ibn Abdul-Wahhāb sought refuge in Dar'iyya, only six hours away from Uyayna, at the invitation of its ruler, Muhammed ibn Saud¹, ancestor of the Al Saud dynasty now ruling Saudi Arabia. Muhammed ibn Saud lived in a fortified settlement as chief of the Unayza clan. Soon, an alliance was forged between both men, each promising the other glory, fame and riches for his support. The people of that town lived at the time in utter destitution and something was needed to bring them relief. Muhammed ibn Saud rejected any veneration of the Prophet ﷺ or of other men of piety. It was there that Muhammed ibn Abdul-Wahhāb stayed for more than two years. Both men felt that it was time to declare "jihad" against all those who rejected the new Wahhābi dogma, forming a small band of raiders

¹The correct pronunciation of "Saud" is Sa'ood," but we will stick to the commonly used spelling of this word.

mounted on horseback to invade various towns, kill and loot. The lives and property of all those who did not subscribe to the views of these two men were now in jeopardy for they were considered as guilty of being pagans fighting against whom is justified by the Qur'ān until they converted or extirpated. These raids extended far beyond Dar'iyya to include all of Najd and parts of Yemen, Hijāz, Syria and Iraq. In 1187 A.H./1773 A.D., the principality of Riyadh fell to them, marking a new era in the lucrative career of Muhammed ibn Abdul-Wahhāb.

During a short period of time, the destitute of Dar'iyya found themselves wearing sumptuous clothes, carrying weapons decorated with gold and silver, eating meat and baking wheat bread; in short, they found their dreams come true, going from rags to riches, thanks to those raids which continued till Muhammed ibn Abdul-Wahhāb died in 1206 A.H./1791-92 A.D., leaving his band to carry out more and more raids and his form of "Wahhābism" embraced by the Āl Saud clansmen who eventually ascended to power, due to the support they received from the British who used them to undermine the last Islamic power, the Ottoman Sultanate. Āl Saud became the sole rulers of Najd and Hijāz, promoting and publicizing for Wahhābism by any and all means, spending in the process funds which belong to the Muslim masses, not to them.

After the death of Muhammed ibn Abdul-Wahhāb, his band of raiders, under the leadership of the Āl Saud dynasty, pursued their campaigns in the pretext of disseminating Wahhābism. In the years that followed Muhammed ibn Abdul-Wahhāb's death, the Wahhābis gradually became burdensome to their neighbors. They pursued their

northward advance; therefore, the Pasha of Baghdad found himself compelled to take defensive measures against them, having heard about their ruthlessness and disregard for the lives of all non-Wahhābis. He, therefore, led an army of about seven thousand Turks and twice did his army of mostly Arabs attacked them in their richest and most fertile oasis, that of al-Ahsa, in 1212 A.H./1797 A.D. but did not move on their capital, Dar'iyya, at once, as he should have, laying a siege for a month to the citadel of al-Ahsa. When Muhammed ibn Saud himself advanced against the Pasha, the latter did not dare to attack him but concluded a six-year peace treaty with him, a treaty for which the Wahhābis later demonstrated their disregard. By then, they had already set their eyes on plundering the shrine of Imām Hussain عليه السلام and all the valuable relics it contained.

On the anniversary of the historic Ghadīr Khumm incident, that is, Thul-Hijja 18, 1216 A.H./ April 21, 1801 A.D.¹, Prince Saud mobilized an army of twenty thousand strong and invaded the holy city of Kerbalā'. First they laid a siege of the city then entered the city and brutally massacred its defenders, visitors and inhabitants, looting, burning, demolishing and wreaking havoc... The city [Kerbalā'] fell into their hands. The magnificent domed building over the grave of Hussain was destroyed and enormous booty dragged off.²

¹Other references consulted for this book indicate that the said attack was carried out on Thul-Hijja 14, 1215 A.H./ April 28, 1801 A.D., but we are of the view that the above date is more accurate.

²Carl Brockelmann, ed., *History of the Islamic Peoples* (London, 1980), p. 354.

More than five thousand Muslims were slaughtered. Then the Saudi prince turned to the Kerbalā' shrine itself; he and his men pulled gold slabs out of their places, stole chandeliers and Persian rugs and historical relics, plundering anything of value. This tragedy is immortalized by eulogies composed by poets from Kerbalā' and elsewhere. And the Wahhābis did not leave Kerbalā' alone after this massacre; rather, they continued for the next twelve years invading it, killing and looting, taking advantage of the administrative weakness of the aging Ottoman Sultanate responsible for protecting it. During those twelve years, more and more Bedouin tribes joined them for a "piece of the action." In 1218 A.H./1803 A.D., during the time of hajj (pilgrimage), the Wahhābis, led by Abdul-Aziz Āl Saud, attacked Mecca, which surrendered to them after putting up a brief resistance. They looted whatever possessions the pilgrims had had. The governor of Mecca, Sharif Ghalib, fled to Jeddah which was shortly thereafter besieged and the leader of the Syrian pilgrim caravan, Abd-Allāh Pasha of Damascus, had to leave Mecca, too. On Rajab 19, 1218 A.H./November 4, 1803, Abdul-Aziz Āl Saud paid with his life for what he had committed; he was killed in Dar'iyya. His son, Saud ibn Abdul-Aziz Āl Saud, lifted the siege of Jeddah and had Sharif Ghalib sent back to Mecca as his vassal in exchange for Jeddah's customs revenue.

In 1220 A.H./1805 and 1221 A.H./1806 A.D., Mecca and Medīna fell to the Wahhābis¹ respectively. The Wahhābis unleashed their wrath on both holy cities, committing untold atrocities and razing the cemetery, where many relatives and

¹*Ibid.*

sahāba (companions) of the Prophet ﷺ were buried, to the ground¹. Having spread their control over Riyadh, Jeddah, Mecca and Medīna, all of today's Saudi Arabia became practically under their control.

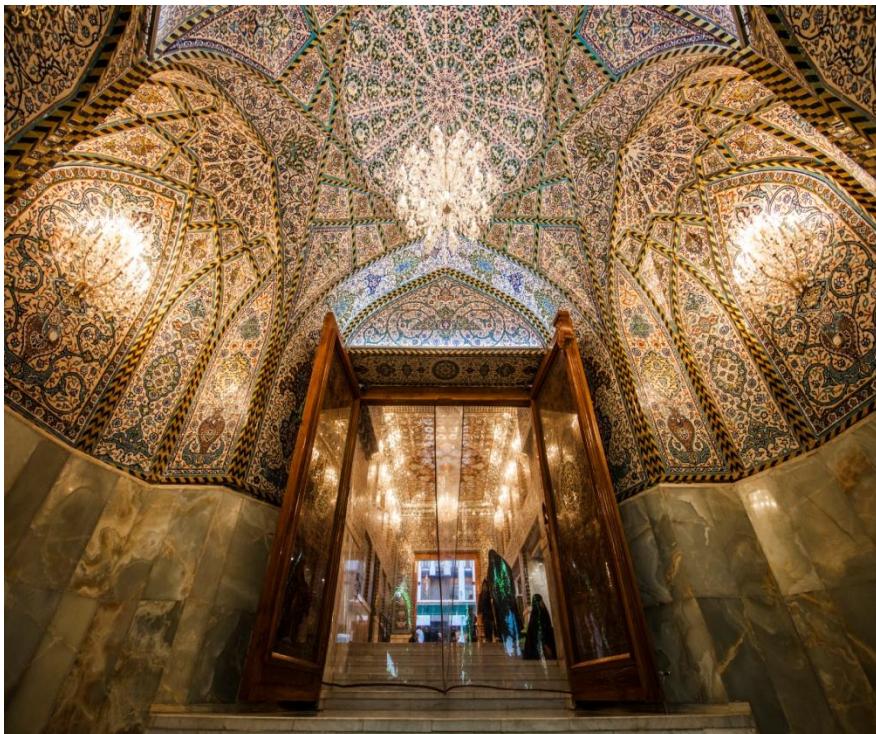
The next major invasion of the holy city of Kerbalā' by the Wahhābis took place on the 9th of the holy month of Ramadan of 1225 A.H., corresponding to October 8, 1810 A.D. It was then that both Kerbalā' and Najaf (where the magnificent shrine of Imām Ali ibn Abū Talib ﷺ is located) were besieged. Roads were blocked, pilgrims were looted then massacred and the shrines were attacked and damaged. The details of this second invasion were recorded by an eyewitness: Sayyid Muhammed Jawad al-Āmili, author of the famous book of jurisprudence titled *Miftah al-Karama* which was completed shortly after midnight on the very first day when the siege was laid. The writer recorded how terrified he and the other residents of Kerbalā' felt at seeing their city receiving a major attack from the Wahhābis. A large number of pilgrims were killed. Their number varies from one account to another and the most realistic figure seems to be the one provided by Sayyid Muhammed Jawad

¹The Wahhābis have carried out their campaigns against the burial grounds of the Prophet's family and companions well into the next century. For example, in 1343 A.H./1924 A.D., they demolished the grave-sites of many family members and companions (*sahāba*) of the Prophet ﷺ against the wish and despite the denunciation of the adherents of all other Muslim sects world-wide. And in 1413 A.H./1993, they also demolished the house of Khadija ﷺ, wife of Prophet Muhammed ﷺ, as well as the house where the Prophet ﷺ had been born, which stood approximately 50 meters northward from Khadija's house, turning both of them into public bathrooms...

al-Āmili who puts it at one hundred and fifty.

The Wahhābis no longer attack and demolish Imām Hussain's shrine, but they have been relentlessly attacking the creed of those who venerate him through a flood of books written and printed world-wide. They fund their writing, publication and circulation. They sometimes distribute them free of charge during the annual pilgrimage season while prohibiting all pilgrims from carrying or distributing any literature at all... During recent years, they have been beheading Shī`ite scholars wherever they can find them, destroying Shī`ite shrines, such as the famous 'Askari Shrine in Samarra, Iraq, which was bombed and destroyed in February of 2006 and in June of 2007; it houses the remains of both Imāms Ali al-Hadi and Hassan al-'Askari, peace be upon them, who descended from the immediate family of the Prophet of Islam, peace and blessings of the Almighty be with him and his progeny. Many other Shī`ite mosques and Husainiyyas were bombed, yet the Wahhābis will never be able to destroy Shī`ite Islam till the Resurrection Day. They presently have plenty of money, so they send it to Iraq and elsewhere to get the Muslims to kill each other, the Shī`ite to kill the Sunni and vice versa, thus making Satan happy, for nothing pleases this damned creature more than seeing Muslims at each other's throats. Such is the desire of all the enemies of Islam and Muslims. Actually, due to the barbarism of these fundamentalist Wahhābis, more and more Muslims are becoming curious about Shī`ite Islam, so they study it and many of them end up eventually switching their sect from Sunni to Shī`ite Islam. There is no harm in a Sunni becoming Shī`ite or in a Shī`ite becoming Sunni: Islam is one tree having two branches. All the religions of the world have sects and people change the sect they follow according to

their personal conviction and satisfaction. It happens every day and nobody fusses about it. Thus, the Wahhābis' mischief is actually having the opposite result of what these fundamentalist fanatics, who have ruined the reputation of Islam and Muslims worldwide, anticipate.



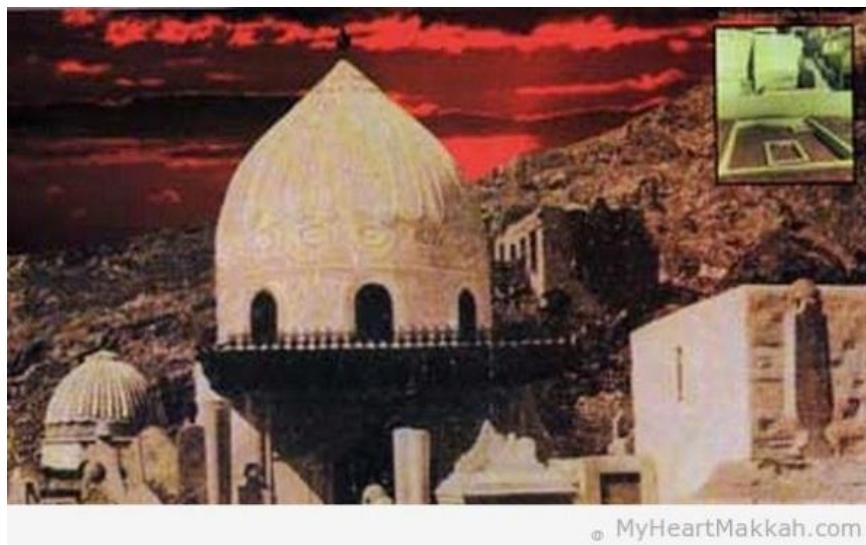
Interior of the Shrine of Imām al-Hussain (عليه السلام), more magnificent than ever

AL-BAQEE` GRAVES DEMOLISHED

On March 11, 1922, when some Iraqi tribesmen were letting their cattle graze in a place south of Nasiriyya, thirty miles from the rail tracks, a large force of the Wahhābi Ikhwān [*al-Ikhwān al-Muslimoon*, the Muslim Brotherhood] of Ibn Saud staged a raid led by Faisal al-Duweesh that went to extremes

in killing and looting. Iraqi references estimated the number of those killed at about seven hundred, the loot at 130 horses, 2,530 camels, 3,811 donkeys, 43,010 she-camels and 781 homes.¹

This incident stirred a great panic in Iraq especially among the mid and central Euphrates tribes and many people thought that it was the prelude for a sweeping Wahhābi



MyHeartMakkah.com

Al-Baqee` Cemetery before demolition

attack on Iraq and that the Ikhwān would slaughter humans as they slaughter cattle and will demolish the holy shrines, violate the privacies of women and destroy everything. It is worth mentioning that Iraq had before then suffered from Wahhābi raids and witnessed the looting and bloodshed in those raids. Moreover, the Iraqi tribes received exaggerated reports about the fierceness of the Ikhwān and their

¹Abdul-Razzaq al-Hassani, *Al-Thawra al-Iraqiyya al-Kubra* (the great Iraqi revolution), Saida, Lebanon, 1972, Vol. 1, p. 59.

excessive desire to loot and shed blood. This led to the spread of a wave of panic among the public.

In the next morning, the 30th of March, the Iraqi *Iraq* newspaper carried on its front page an editorial under the heading "About the Ikhwān's Attack on Tribes of al-Muntafiq" in which it pointed out that the owner of the newspaper met Nouri al-Sa`eed after his return with his fellow committee members from Nasiriyya and asked him several questions. The newspaper published Nouri's answers and in them there was a strong attack on the Wahhābis and a scathing criticism of the ministers who refused to strengthen the Iraqi army. Nouri al-Sa`eed frankly said that at his return, he found senior government officials unwilling to expand the army in the pretext of insufficient financial resources, declaring that this is regretful and that the cause behind it is that they did not familiarize themselves with how critical the situation was and that had they indeed done it, they would have changed their mind.¹

On the same day, the *Istiqlal* newspaper published on its front page a very violent editorial signed by "al-Alawi" under the heading "Defense! Defense!" underneath which is a line of poetry in this meaning:

*If one does not defend his territory
With his own weapon,
It shall be demolished,
And if one does not shun
Taunting, he shall be taunted by everyone.*

¹Al-*Iraq* newspaper of March 30, 1922.

The article violently assaulted Ibn Saud and his followers and those who support him in Iraq, giving Ibn Saud the title of “leader of the Peninsula’s Bolsheviks” and “Najd’s Lenin”! It said that there are persons who have nothing to do with this country and who spread rumors saying that the Ikhwān’s raid was simple in order to keep the nation inattentive, thus it would be taken by surprise, knowing that the raid was a big attack in which much blood was spilled, women, widows and children displaced; so, does the Iraqi nation, which is known for its self-esteem and pride, accept all of this?¹

When the crisis in Baghdad was at its peak, the mid-Euphrates was about to produce a strong movement to gather all tribes and mobilize them to defend Iraq in the face of the Ikhwān’ attacks. Some chiefs of tribes were behind it, such as Abdul-Wahid al-Hajj Sikar, Alwan al-Yasiri and Qati` al-Awwadi.

Al-Najaf’s scholars, headed by Sayyid Abul-Hassan al-Isfahani [1861 – 1946 A.D.] and Mirza Hussain Naeeni [1857 – 1936 A.D.], held meetings to discuss this subject. They finally decided to hold a conference in Kerbala to be attended by chiefs of tribes and city dignitaries in order to discuss putting a plan to defend the country.

A chapter about the Wahhābis in the book by [the Hanafi Sunni *faqih* Muhammed Ameen ibn Omar] ibn `Ābidīn² is

¹Al-Istiqlal newspaper in its issue dated March 30, 1922.

²The full name of Ibn Ameen’s book is which was published in Beirut, Lebanon, by Dar al-Kutub al-`Ilmiyya. I could not find the year of birth of Ibn Ameen, but he died in 1252

quite interesting. A paragraph of that book says that anyone who sheds the blood of Muslims is *kafir* (apostate) fighting whom is permissible. It was the custom of the Wahhābis to take women captive and have sexual intercourses with them although they are Muslim women. There were voices throughout the Islamic world in general and the Arabian Peninsula to discipline those Wahhābis by all means. But nobody could do it due to the Saudi government protecting them and adopting their "cause".

In April of 1926, the *ikhwān*, or *Al-Ikhwān al-Muslimoon*, the Muslim Brotherhood, a group of fanatics gathered by Abdul-Aziz Āl Saud, better known as ibn Saud, intensified their activity against anyone who violated the Sunnah, as they understood it. Ibn Saud was forced to issue instructions to define violations and to set a penalty for each. *Umm al-Qura* newspaper↑ published those instructions; they were as follows:



A.H./1836 A.D. Muhammed ibn Abdul-Wahhāb, founder of Wahhābism, was born in `Uyayna عيّنة, a small Najd town, in 1115 A.H./1703 A.D. And died in 1206 A.H./1791-92 A.D. He belonged to the Tamim tribe and he was very much influenced by the philosophy of Ibn Taymiyya, namely Ahmed ibn Abdul-Halim ibn Abdul-Salam ibn Abdullah al-Khidhr, "Taqiyy ad-Din," who was born in Harran, ancient Carrhae, a town built by Harran brother of Prophet Abraham إبراهيم from whom it derived its name. Harran at the time was part of Iraq, but it is now within Turkey's borders. Ibn Taymiyya was born in 661 A.H./1263 A.D. And died inside a Damascus, Syria, prison in 728 A.H./1328 A.D.

- 1) Anyone who deliberately does not attend congregational prayers must be punished with imprisonment from one to ten days in addition to the payment of a fine.
- 2) Anyone who drinks wine is to be penalized according to the rulings of the Shari`a then jailed from one to six months in addition to paying a fine and if he does it again, he is to be banished from the Haram land from two to three years.
- 3) Anyone who makes or sells wine or prepares a place for drinking it is to be jailed from six months to two years and his place must be confiscated. If he does it again, he is to be expelled from the Haram land from two to three years.
- 4) Smoking is bad; it harms the body, the wealth and the mind and some scholars have prohibited it; therefore, the sacred places must be purged of this evil. Anyone who smokes publicly must be imprisoned from one to three days in addition to being fined.
- 5) Anyone who participates in a meeting for the purpose of disseminating false rumors, or to plot against the policy of the government, must be jailed from two to five years or banished from Hijāz.
- 6) Anyone who helps shelter criminals mentioned in the previous article is to be regarded as their equal and must receive their same penalty.
- 7) Anyone who participates in a meeting that violates the Shari`a is to be jailed from three to six months and to be fined.
- 8) The government must be notified of any meeting intended for some benefit and must be informed of its location in order to obtain a permit for it.
- 9) The concerned officials must carry out these articles with extreme care and any of them who is negligent must be

severely punished.¹

Al-Baqee` used to be Medina's cemetery during the time of the Prophet ﷺ and thereafter; therefore, al-Abbas, uncle of the Prophet ﷺ, the Prophet's wives and many *sahaba* and *tabi`een* were all buried in it and so were four of the Imāms of Ahlul-Bayt ﷺ: al-Hassan ibn Ali, Ali ibn al-Hussain, Muhammed ibn Ali and Ja`far ibn Muhammed ﷺ. The Shi`as built for the last four Imāms a magnificent shrine similar to the ones known in Iraq and Iran but on a smaller scale. The Shi`as used to visit this shrine, seeking blessings at it and praying there just as they do at shrines in Iraq and Iran.

These graves remained safe during the Saudi era for more than four months without anyone harming them. Grumbling started spreading among the *ikhwān* as a result and they started criticizing ibn Saud and accusing him of leniency in carrying out the "Commandments" of Allāh.² ibn Saud, therefore, had in mid-April of 1926 to send the senior theologian of Najd, namely Shaikh Abdullah bin Sulayman bin Blaihid³, to



¹ Public Records Office, London, FO 371/11442.

² *Ibid.*

³ See image above, according to a web site, shows this man standing on the right of King Abdul-Aziz Al Saud, founder of the Saudi kingdom. I searched for any information in English about this shaikh on the Internet but could not find anything, not even in the Internet's Wikipedia, but I found a good deal of information about him on an Internet site; therefore, I decided to briefly state a

Medina for the purpose of demolishing the graves. When bin Blaihid reached Medina, he met with its scholars and asked them this question:

“What do Medina’s scholars, may Allāh increase their understanding and knowledge, say about building on graves and using them as mosques, is it permissible or not? If it is not permissible, perhaps even prohibitive and strongly banned, should they be demolished and prayer banned there? If the building is on a pedestrians’ path, as is the Baqee` , which prevents using the area according to what is built on it, is it usurpation which must be lifted because it oppresses those who have a right to it, preventing them from the use of what belongs to them? What about what is done by the ignorant folks at these shrines, i.e. rubbing them and pleading to Allāh and seeking nearness to Him through offerings and pledges, lighting lanterns on them, is it permissible or not? What is being done at the chamber of the Prophet ﷺ, i.e. directing the faces towards it when pleading to Allāh and doing other things, circling it, kissing and

word about him, perhaps his name will one day enter future encyclopedias. His full name is عبد الله بن سليمان بن سعود بن سليمان بن سالم بن محمد بن بلعيد الخالدي Abdullah ibn Sulayman ibn Saud ibn Sulayman ibn Salim ibn Muhammed ibn Blaihid al-Khalidi, the first chief judge (رئيس القضاة) in Mecca whom King Abdul-Aziz (ibn Saud) placed in charge of religious and some political affairs. A detailed biography of him is included in a book titled *Among Famous Judges* by Muhammed ibn Abdullah al-Muqrin who tells us that the shaikh was born in al-Qar`a north of the Qaseem area. His exact date of birth is unknown but must be placed around the year 1277 A.H./1860 A.D. based on his age, which is said to be over 80, at the time of his death in 1359 A.H./1940 A.D.

rubbing it and the same is done at the Mosque, seeking blessings and reciting *thikr* between the *athan* and the *iqama*, before dawn and on Fridays, is it legitimate or not? Issue your *fatwa* (verdict), may you be rewarded and explain to us the evidences on which you rely, may you remain the refuge of those who seek benefits.”

Seventeen men from among those who were present there then agreed that it was obligatory to demolish the graves and wrote their *fatwa* in this regard then signed it. This is the text of their *fatwa*:

“As regarding building on the graves, it is unanimously prohibited due to authentic *ahadith* (traditions) regarding its prohibition; therefore, many scholars have issued their verdicts that they must be demolished, relying on one *hadith* أَلَا أَبْعَثُ عَلَى مَا بَعْثَنِي عَلَيْهِ رَسُولُ اللَّهِ، أَلَا قَبْرًا إِلَّا طَمَسْتَهُ وَإِلَّا سَوَّيْتَهُ (ص)? أَن لَا تَدْعُ تِمَثَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا إِلَّا سَوَّيْتَهُ “Shall I send you to what the Messenger of Allāh ﷺ had sent me [to do]? You should not let any statue without burying it or a grave high in structure without leveling it with the ground.” This is narrated by Muslim. As for using graves as mosques to pray and lighting lanterns in them, it is prohibitive based on one *hadith* by [Abdullah] ibn Abbas: لَعْنَ اللَّهِ زَانِرَاتُ الْقَبُورِ وَالْمُتَخَذِّلَاتُ عَلَيْهَا الْمَسَاجِدُ وَالسَّرَّاجُ “The curse of Allāh be on those [females] who visit the graves, who use them as mosques and place lanterns in them.” The author of *sunan* books have narrated it. As regarding what is done by ignorant folks at the shrines, i.e. rubbing them, seeking nearness to them by slaughtering animals, making pledges and pleading to those in them as they plead to Allāh, it is prohibitive and banned by the Shari`a, it must not be done at all. As regarding the chamber of the Prophet ﷺ and praying there, it is better to

ban it as it is known to be advocated in the sect's books and because the best directions is that of the *qibla*. As regarding circling, rubbing and kissing it, it is absolutely prohibitive. As regarding making *thikr*, seeking Allāh's mercy and peace during the said times, it is an innovation; such is concluded according to our knowledge."¹

Following the issuing of this *fatwa*, the Baqee` graves were quickly demolished. Reports of this act sent tremors throughout the Islamic world and the outrage in Shi`ite countries was, of course, the most intense.

¹ Muhsin al-Ameen, *Kashf al-Irtiyab* (Unveiling the Doubt), 3rd ed., pp. 359-360. (Shi`ites, by the way, reject the *ahadith*, purported Prophet's statements, cited in this "fatwa" and say that they are all fabricated. Most importantly, they are not supported at all by a single verse of the Holy Qur'ān. Shi`ites also ask the Wahhābis: The domes and other structures over the graves of the Prophet's wives, *sahaba* and *tabi`een* remained intact during the entire period of the "righteous caliphs" whose era is described as the golden period of Islam. This period extended from 632 to 661 A.D., that is, for 29 years. Why neither those caliphs nor those who succeeded them up to the time of Muhammed ibn Abdul-Wahhāb, founder of Wahhābism, that is, from 632 to 1926, i.e. One thousand and two hundred and ninety-four years, ever ordered their demolition? Were they waiting all those years for the Wahhābis to do it? Why did none of the four main founders of the Sunni sects, i.e. Abu Hanifah, Malik, Ibn Hanbal and al-Shafi`i, ever issue a *fatwa* to demolish those graves? Were those major Sunni imams, Founders of the Sunni sects, waiting for the Wahhābis to do it? Do the Wahhābis know better than those major Sunni imams, their mentors...?!)

INCIDENT'S ECHO IN IRAQ:

A letter was received by one of the Shi`a `ulema (scholars of theology) sent by a Shi`i man who was in Medina when the graves were demolished. It was dated Shawwal 8, 1344 A.H./April 21, 1926; here below is its text:

"I submit to you the fact that all Hijāzi lands are oppressed under the control of Ibn Saud and his absolute rule in them. Nobody in these lands, from their furthermost point to their nearest, one individual, be he a resident of the cities or of the deserts, who can oppose his orders and commands. Few days ago, the chief judge of the Wahhābis – meaning Shaikh Abdullah ibn Blahid – came to Medina. As his meeting place was crowded with its theologians, he declared to them the prohibition of visiting the graves, that doing so was an innovation in the creed and an association with Allāh, that an agreement must be obtained from all scholars of the four [Sunni] sects to completely destroy them and obliterate the last of their traces from the face of earth. Because of that, visiting all sacred resting places was banned and their gates were closed. For the past twenty days, we do not dare to go, see and visit these honored sites since the Wahhābis' soldiers (the *ikhwān*) monitor the Prophet's Purified Haram and prevent any pilgrim from being honored by visiting the Chief Lady of the Women of the World¹ ﷺ or get close to the shrine of the Messenger of Allāh ﷺ. The Wahhābis' chief judge could not get the desired consensus he wanted from

¹ This is a reference to Khadija ﷺ daughter of Khuwaylid, the first and the best wife of the Prophet of Islam ﷺ. But this title is usually used for the Prophet's daughter, Fātimah ﷺ, for whom there is no known grave at all. Shortly before her death, she willed that she must be buried at night and her grave be obliterated...

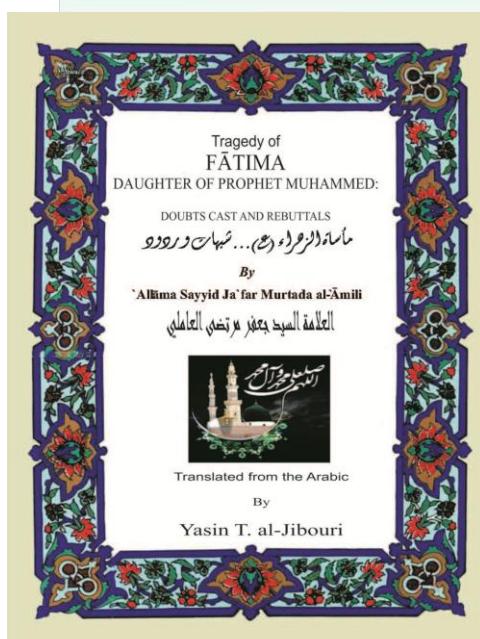
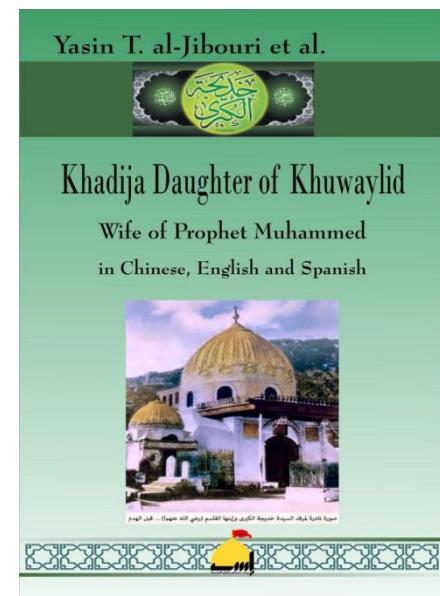
Medina's theologians except after having pressured, intimidated and coerced them. Some others readily agreed. So, they ruled according to his desire, absolutely prohibiting the visiting of graves, the pleading to Allāh near them and the seeking of their intercession with Allāh or even reciting the *ziyāra* there. An order was issued to demolish and efface the sacred shrines, so the soldiers started first to loot all the contents of those sacred buildings in the Baqee` from the flooring, draperies, hung items, lanterns and other items. Then they started demolishing those sacred sites, forcing all the builders of Medina to participate in the demolishing and effacing. The objective [behind this letter] now is that all the believers who rest their hopes on the intercession of these pure Imāms to bring them closer to Allāh Almighty and they are all in this matter, be they Arabs, Persians, Indians, Turks, etc. Each and every one of them must plead to his government to interfere to lift this momentous injustice and to rectify what has taken place. Today, the eighth of the month of Shawwal, the demolishing and effacing of the sacred dome in the Baqee` started, so there is neither will nor strength except in Allāh, the most Exalted One, the most Great. You must inform all scholars of Iraq about this painful incident.”¹

At the same time, telegrams started coming one after the other to Shi`a ``ulema in Iraq. We quote here the one sent to Sayyid Hassan al-Sadr in al-Kadhimiyya: عَظَمَ اللَّهُ أَجُورَكُمْ فِي مَصِيَّةِ الرَّسُولِ وَأَهْلِ بَيْتِهِ الْوَهَابِيُّونَ حَرَبُوا الْقُبُورَ الْمُقَدَّسَةَ “May Allāh magnify your divine rewards on the calamity of the Prophet and his Ahlul-Bayt. The Wahhābis have demolished the sacred graves.”

¹ *Al-Iraq* newspaper of May 25, 1926.

Not many books have been written about Khadija ﷺ daughter of Khuwaylid, the first and the best wife of the Prophet of Islam ﷺ and politics are to blame. This is why I took the time and effort to put this 480-page book about her↑... Sunnis publicize for `Ā’isha, ignoring Khadija almost completely...

The injustice meted by some “Muslims” to the Prophet’s only daughter, Fātimah ﷺ, is one of the best kept secrets in Islam. Read this 604-page hardcover book and find out to what extent she was wronged. The original text of this book falls in two Volumes, but my translation of it has incorporated both Volumes into one. It may be the most comprehensive research of this great lady, one of the four perfect women of mankind, a category in which `Ā’isha surely does not fit.



Having received these reports, the Shi'a 'ulema decided to declare a period of grief, demonstrate the signs of sadness, suspend classes and hold a congregational prayer service. In the courtyard of the Kadhimiyya Grand Shrine, a meeting was held and attended by a large crowd of people. Incoming telegrams and letters on this occasion were recited. Telegrams were composed to send to the kings and scholars of the Islamic world in their various countries. The same took place in Kerbala and Najaf. We would like here to quote the text of the telegram which Najaf's 'ulema sent to [then emperor] Ridha Shah in Tehran:

"According to authentic reports, after having looted the sacred area of the Baqee', the Wahhābis' chief judge ordered the demolition and effacing of the Baqee', including the domes and sacred shrines. This action started on the eighth of Shawwal. It is certain that the safeguarding of the canons of the Islamic faith in general and those of the Ja`fari sect in particular is entrusted to the Ja`fari King. The public's hopes hinge and rely on the zeal and ardor of Your Majesty. We are patiently waiting your undertaking the most important obligation at the fastest time by the will of Allāh."¹

Iraqi newspapers kept publishing reports denouncing Ibn Saud and protesting his actions. *Al-Iraq* newspaper wrote an editorial in which it said, "The matter is settled, Ibn Blaihid issued the well known *fatwa*, thus affording his master, Ibn Saud, the greatest service without knowing that his effort was like an arrow that rested in the heart of the Islamic world, causing it pain the like of which there is none."² It

¹ *Ibid.*, June 1926.

² *Al-Iraq* newspaper, May 27, 1926.

published another article by Isma`eel Al Yasin from al-Kadhimiyya titled “The greatest tyrant and the holy places in Hijāz” in which this statement existed: “O Muslims! What is this hibernation and what is this stagnation that led you to remain silent rather than pay attention to this painful issue and shameful roles of that tyrant in the holy lands...?”¹

On June 4, 1926, *Al-Iraq* newspaper published an interview between one of its editors and Sayyid Mahmoud al-Gailani, chief Sharifs of Baghdad, in which the latter announced his criticism of what the Wahhābis had done, i.e. the demolition of the Baqee` graves. He has stated that building domes over graves does not violate the Prophet's Sunnah because the Prophet himself was buried in the chamber of Aisha and it is a chamber having walls and a roof built like a dome. He also stated that kissing the shrines is akin to kissing a loved person, which is not prohibited by Islam.

Al-Iraq published after that three verses of poetry, asking the poets to add a fourth and a fifth line to it; they were:

يَشَيْبُ لَهُولِهَا فَوْدُ الرَّضِيعِ	لَعْمَرِيْ انْ فَاجِعَةَ الْبَقِيعِ
اَذَا لَمْ تَصْخُّ مِنْ هَذَا الْهَجَوْعِ	وَسُوفَ تَكُونُ فَاتِحَةَ الرِّزَايَا
حُقُوقَ نَبِيِّهِ الْهَادِي الشَّفِيعِ؟	فَهَلْ مِنْ مُسْلِمٍ لِلَّهِ يَرْعَى

*By my life! The Baqee` calamity
Causes an infant's hair to turn grey,
And it will be the start of shameful deeds
Unless we wake up from this slumber.
So, is there any Muslim at all who safeguards*

¹ *Ibid.*, May 29, 1926.

The rights of his Prophet who guides and intercedes?

A number of poets took part in adding a fourth and a fifth line to these lines, including Mustafa Jawad, Isma`eel Al Yasin, Kamal Nasrat, Abdul-Mahdi al-Azri and “a Muslim from al-Kadhimiyya in pain”.¹

The month of Muharram that year started on July 12, so the speeches of mourning gatherings and chants of grief of the Hussaini processions mostly centered round the “Baqee` Calamity”, appealing to the Occult Imām to reappear to seek revenge against Ibn Saud.

It is worth mentioning that the 8th of Shawwal—the day when the Baqee` graves were demolished—became an anniversary for mourning in the next years in Najaf and Kerbala when all markets shut down and mourning processions come out as they are accustomed to doing on anniversaries of the death of the Imāms ﷺ. It is said that the people of Kerbala continued to do that for several years, calling the 8th of Shawwal “the death of al-Baqee`”.

Shi`ites still hope that they will have the opportunity to rebuild the Baqee` graves. Had they been granted such an opportunity, they would have built them many times better than they used to be. A trusted friend told me once that Bohra Shi`ites in India collected donations and put the designs for rebuilding the graves. I remember during my 1958 visit of the Twelver (Ithna-Asheri) Shi`ite mosque in Karachi how I saw in it a precious gold shrine. When I asked about it, I was told that it was the Baqee` graves’ shrine and

¹ *Al-Iraq* newspaper, the 2nd and 16th of September, 1926.

it was made possible through the donations of the Shi`ites in Pakistan and India and was waiting permission to be moved to Medina when the opportunity came and I now wonder if such an opportunity will ever come.

DURING THE PILGRIMAGE SEASON:

In the month of June of 1926, the first pilgrimage season under the Saudi era started. Many pilgrims went to Hijāz. Their number was more than those who had performed the pilgrimage the year before. This led to many clashes and altercations between the pilgrims and the *ikhwān*. The pilgrims wanted to perform their rituals as they had always been doing, but the *ikhwān* regarded those rituals as violating the Sunnah, so they prevented them.

Ibn Saud had appointed Hāfiẓ Wahba as his deputy in administering the affairs of Mecca in order to tamper the zeal of the *ikhwān*. Hāfiẓ Wahba says the following in his book: "The *ikhwān* were cruel in their treatment of anyone who in their view committed a transgression or violated one of Allāh's commandments, for each of them regards himself as the judge of it. The stick was doing its job in the name of enjoining what is right and forbidding what is wrong." Hāfiẓ Wahba narrates that late in the month of Thul-Qa`dah of 1926, while he was at the government house in Mecca, Egypt's consul, the deputy consul of India and Holland's deputy consul accompanied by about ten pilgrims came with blood dripping from them. The *ikhwān* had assaulted those pilgrims, so Hāfiẓ promised to deal with the matter, stressing that such matters happened everywhere in the world. But they protested saying that such assaults were in the name of religion and with support from the government, that they happened as the policemen looked on. Hāfiẓ

assured them that the government had no knowledge of such incidents and did not endorse this transgression. Hāfiẓ Wahba further says that he went to Ibn Saud to explain to him the seriousness of the matter and the chaotic repercussions of the *ikhwāns'* actions, but Ibn Saud did not pay attention to what he said, so he had to resign from his post. Ibn Saud later realized the extent of the extremism of the *ikhwān*, so he instructed his guards to discipline the *ikhwān* and to appoint a judge to look into the problems they were causing.¹

The Egyptian loader incident was the most serious incident that season which caused a friction between the *ikhwān* and the pilgrims. It almost led to a general massacre. This is the summary of it: The Egyptian government was accustomed for a long time to send every [pilgrimage] season a loader [carrier, sedan] called the Prophet's loader accompanied by soldiers, cannons, a military music band and a commander called the emir of the pilgrimage. All those were matters which the *ikhwān* very strongly denounced, for they regard the loader as being "pagan" and "worshipped" instead of Allāh and they called the trumpet that goes ahead of it as the "voice of Satan".

When the season of pilgrimage drew nigh in 1926, the Saudi government wrote the Egyptian government asking it to commit itself to three terms at the time when the said loader and the pilgrims were in Hijāz: 1) Music must not accompany the loader after leaving Jeddah, 2) There must be no smoking and 3) There must be no visits to the graves or circling them. The Egyptian government wrote the Shaikh of

¹ Hāfiẓ Wahba (Op. Cit.), pp. 306-308.

the Azhar and the *mufti* of the Egyptian lands asking for their opinion in this regard. Both men issued their verdict that the three things which the Saudi government mentioned as being prohibitive did not violate the Book (Holy Qur'ān) or the Sunnah, stating the evidences which they derived from the Shari`a [Islam's legislative system] to support their *fatwas*.¹

Early signs of the crisis appeared when the loader arrived at the Haram's courtyard in Mecca. The loader was taken down on the yard and some pilgrims came seeking its blessings, so the *ikhwān* were outraged. Ibn Saudent a message to the [Egyptian] emir of the pilgrimage requesting him to let the loader be put at a veiled place in order to avoid sedition, so the Pasha responded after repeated intense pleas by some intercessors.

In the afternoon of Thul-Hijjah 8, 1344 A.H./June 19, 1926 A.D., the loader left Mecca heading towards the Arafa Mountain. At 7:30 in the evening of that day, when the loader was stopped near Mina, a group of the *ikhwān* came close to it and kept cursing it as they screamed! هبل! هبل! *Hubal! Hubal!* [chief pagan deity during the pre-Islamic period], throwing rocks and stones at it, so Mahmoud Azmi Pasha ordered his soldiers to line up in a military formation then asked the *ikhwān* to disperse, but they did not pay him any attention. The Pasha, therefore, ordered his soldiers to shoot in the air in order to scare the *ikhwān*, but it had no effect on them. It is said that the *ikhwān* fired back at his soldiers². It was then that the Pasha ordered to use bombs

¹ Public Records Office, London, FO 371/11442.

² *Ibid.*

and bullets to shoot at the *ikhwān* directly. Twenty-five of them were killed and a larger number were wounded¹.

That year, about sixty thousand persons from Najd performed the pilgrimage, setting up their tents in Mina. When these men heard about what had happened to their brothers, they rushed to the site of the incident carrying their rifles. Ibn Saud heard about it and he was camping near the site, so he went running then stopped between both groups calling at them, "I am Abdul-Aziz! I am Abdul-Aziz!" The shooting stopped. Ibn Saud ordered his soldiers to hide and protect the loader, then he sent it to Jeddah under the heavy guard of Saudi soldiers commanded by Prince Mish`ari ibn Saud [ibn Abdul-Aziz] ibn Jilwi².

Armstrong narrates the following: "ibn Saud came close after the incident from the Egyptian emir of the pilgrimage, Mahmoud Azmi Pasha and started rebuking him for what he had done, so the Pasha responded to him saying, with some pride and arrogance, 'With all due respect to Your Majesty, I stopped the shooting; otherwise, I would have wiped out all of those mobsters.' ibn Saud controlled his nerves and said to him, 'This is not the time for bragging. This is a sacred place which Allāh ordered that nobody is to be killed in it and you are our guests and under our protection; otherwise, I would have punished you.'"³

¹ Armstrong, *Lord of Arabia*, London: 1938, p. 193.

² Khair ad-Din al-Zurakli, *Shibh al-Jazeera fi Ahd al-Malik Abdul-Aziz* (The Peninsula during the Time of King Abdul-Aziz), Beirut: 1977, Vol. 2, p. 663.

³ Armstrong (Op. Cit.), p. 193.

When the news reached King Fuad of Egypt, he was furious and ordered to stop sending the Ka`ba *kiswa* [drapes, curtains] which Egypt was accustomed to sending every year to be put on the Ka`ba, a tradition which still goes on. He also ordered to stop sending funds set aside for the share of both Harams from Egypt to Hijāz. On May 13, 1927, when the second pilgrimage season approached, the *Ahrām* newspaper of Egypt published an official notification that said, "The Egyptian government has decided not to send the loader this year and it announces to the Egyptian pilgrims that they may face some dangers during their travel to Hijāz and it is not responsible for their protection; so, if they wish to travel, it will be at their own risk."

The Egyptian government kept following this policy towards the pilgrimage up to the last days of King Fuād. It is narrated that when King Fuād was lying on his deathbed in 1930, the head of his *diwān*, Ali Māhir Pasha, entered and said to him, "are you not going to enter in your Record of Deeds negotiating with the land of the Two Holy Harams?" The King made a sign which meant "There is no harm in doing so."

The friendly ties between Egypt and the kingdom of Saudi Arabia resumed after the death of King Fuad and the Egyptians were permitted to perform the pilgrimage. The sending of the *kiswa* to the Ka`ba every year was resumed, too. But the loader remained banned from entering Hijāz. The Egyptians kept celebrating the loader every year, but they do not go with it beyond the Suez city.¹

¹ Khair ad-Dīn al-Zurakli (Op. Cit.), Vol. 2, p. 669.

ISLAMIC CONFERENCE HELD:

Letters and telegrams kept reaching ibn Saud from India and other lands demanding the holding of the Islamic Conference which he had promised to do before. Hāfiẓ Wahba, on his part, used to repeat his insistence on ibn Saud to do it. Ibn Saud finally agreed to hold the conference provided it would not mention anything about the system of government in Hijāz. On March 26, 1926, an invitation was sent to all Islamic boards and governments to attend the Conference which was to be held on the 20th of Thul-Qa`da of 1344 A.H./June 2, 1926.

Representatives from various Islamic countries, with the exception of Iran and Iraq, responded to the invitation. Brothers Muhammed Ali and Shawkat Ali arrived to represent the Islamic caliphate Society and Dia ad-Din ibn Farid ad-Din arrived to represent the Muslims of the Soviet Union. The Saudi side was represented by four men: Hāfiẓ Wahba, Yousuf Yasin, Abdul-Aziz al-Ateeqi and Abdullah bin Blaihid, senior theologian of Najd [see footnote about him above].

The inauguration of the conference took place in Mecca on the 7th of June. Hāfiẓ Wahba delivered the inauguration speech on behalf of Ibn Saud. The speech mentioned the reasons that prompted ibn Saud to accept the allegiance swearing as King of Hijāz and they are summed up thus: The people who tie and untie in Hijāz and Najd obligated him to do so and he in the beginning refused their request, then he agreed in response to the ruling of the Shari`a "because we, Āl Saud, are not despotic kings, nor do we rule in person; rather, we in our land are tied by the rulings of the Shari`a and the viewpoint of those who tie and untie... If

we oppose them without a legitimate argument which they accept, they will not obey me and there will be corruption in that, as is quite obvious. The masses of the cities and the heads of the desert tribes are regarded among those who tie and untie because their tribes follow them during the time of peace or of war." Then ibn Saud asked those present for the conference to consult regarding the religious and construction interests of Hijāz, purging it of innovations, superstitions, immoralities and abominations which nobody doubted existed. Then he said to them, "You have the absolute freedom in what you discuss except two matters from which you should stay at bay: One of them is to discuss international politics; the other is discussing the dispute between the Islamic nations and their governments, for these concern those nations themselves." ibn Saud concluded his sermon saying, "The Muslims have been exhausted by differences in sects and tastes, so enjoin each other regarding bringing them closer and cooperate for serving their common public interests and not let the differences among sects and races be the cause of hostility among them..."¹

The conference's sessions went on for ten days. On June 17, its sessions were delayed in order to give the delegates the opportunity to perform the pilgrimage rituals. Meanwhile, two delegations from Egypt and Turkey arrived, so the conference's sessions were resumed anew on the 22nd of the month. The last sessions witnessed sharp arguments and altercations in which the Egyptian delegation played the main role.

¹Hāfiẓ Wahba, *Khamsoon `Āman fi Jazeerat al-`Arab* (Fifty Years in the Arabian Peninsula), pp. 140-144.

EGYPTIAN DELEGATION'S CONFERENCE ACTIVITY:

The Egyptian government had in the beginning ignored the invitation to attend the conference. This took place when the cabinet of Zayyur Pasha¹ was ruling. When this administration fell and when a new administration was formed headed by Adli Pasha, it was decided to send a delegation representing Egypt at the conference. The delegation was comprised of Shaikh Muhammed al-Zawahiri as its head, Muhammed al-Maseeri Beg and Muhammed Tawfeeq Beg as members. The delegation faced difficulty to reach Mecca since it was late after all pilgrim ships had already sailed. Adli Pasha, therefore, instructed to prepare Aida, the official Egyptian government ship, to transport the delegation to Hijāz as soon as possible. The delegation was able to reach Mecca and to participate in the last sessions of the conference as stated above.

It seems that Shaikh Muhammed al-Zawahiri, head of the Egyptian delegation, was sent to the conference for a certain purpose: to criticize the extremism of the Wahhābis and to denounce their actions. This is why we saw him going to the conference charged with cited and logical evidences that rebut the Wahhābis' pretexts. The first thing he did in the conference was submitting a written proposal, asking the delegates to support it; this is what is said:

"Since the Revered Hijāz is a general religious center for all those who direct their faces towards the *qibla*, one to which the Muslims come from everywhere regardless of the differences of their *fiqhi* and logical sects in order to worship

¹I, the author, could not trace this name, so this is likely a misprint.

their Lord and perform their rituals, the Conference determines that they all must be enabled to perform their ways of worship and rituals according to their sects and they must not be prevented from doing anything so long as it does not harm the dignity of anyone, be he alive or dead, nor does it violate the consensus which is agreed on by the scholars of *usool al-fiqh* (principles of jurisprudence). And it must determine that each pilgrim must perform what agrees with the sect to which he belongs, while doing so may disagree with the scholars of other sects.”

Shaikh al-Zawahiri delivered an extemporal speech in which he urged the delegates to accept his resolution. He said, “... Let me say it frankly and I hope nobody will suffer pain. Quite few people have said that the folks of Najd call them *kafir* (apostate) in doing this or that. We have come to ascertain this matter, to get together and to clear the air... I saw with my own eyes something which hurt me. I was inside the Haram passing behind the Maqam [of Ibrahim] after the *tawaf* [circling of the Ka`ba] when I saw a group of men who surrounded an Egyptian man and kept saying this to him with extreme violence and cruelty: **أَنْتَ قُلْتَ: يَا رَسُولَ اللَّهِ!** ‘Did you say: O Messenger of Allāh?’ Here, the man was scared, so he denied saying it, shrunk and was petrified to the degree that brought tears to my eyes. He came to me after that accompanied by many Egyptians and said, ‘Did you see how they prevent us?’ I calmed those who came to me and said to them, ‘Be calm, do not be afraid and be patient until the truth becomes clear; surely the guidance is Allāh’s guidance.’ This, Gentlemen, is part of what prompts me to endorse this proposal which I hope will be endorsed [by you all]. I plead to you in the name of Allāh and His Messenger... And if I say “... and His Messenger”, I hope

nobody objects, for this is my belief which I follow as I worship Allāh. I plead to you in the Name of Allāh and His Messenger to act upon tolerance and patience, perhaps we will eradicate the reasons behind these differences which have harmed the Muslims very seriously.”

The conference discussed al-Zawahiri’s proposal. After deliberations on it, it was endorsed. This caused ibn Saud and his protégés to be angry. It prompted ibn Saud to deliver a speech in which he explained his position thus: “... I do not want to interfere in your actions, nor do I wish to curtail the freedom of the Conference in its research, as I had promised in the inauguration speech. But I wish to direct your attention to some matters in my capacity as one of the leaders of Islam on whom the responsibility of the matters of this land has been placed. I do not aspire to be high in the land or to corrupt, but I want the Muslims to return to their first [Islamic] era, the era of happiness and strength, the era of the *sahaba* and those [*tabi`een*] who followed them in goodness... We do not force anyone to follow a particular sect or take a certain route in the religion, for this is entrusted to the scholars of the religion and to those who bear the *Shari`a*. but I do not accept under any circumstance the appearance of innovations and superstitions which the *Shari`a* does not regard and which sound nature rejects. Nobody is asked about his sect or belief, but it is not right that someone openly does what opposes the consensus of the Muslims or stirs a blind sedition among the Muslims. It is better for us to look at righteous Muslims and to leave these secondary matters to the scholars, for they are keener than we are in their regard...”

Shaikh al-Zawahiri wrote a memorandum in response to Ibn

Saud's speech. It is lengthy, so we would like to quote excerpts from it:

- 1) His Majesty the King expressed his desire to leave the religious matters to the scholars, but this is not possible because the scholars differ among themselves; when they meet, they argue and wake up sectarian fanaticism.
- 2) His Majesty said he did not accept the appearances of innovations and superstitions and this is right if it means what is determined [to be as such] by *all* scholars of the Islamic sects, not what is determined by a single group from among them rather than by another.
- 3) His Majesty said that it is not right for anyone to demonstrate something which opposes the consensus of the Muslims or stirs a blind sedition, but this expression is broad in its scope, unlimited in its meaning and some people may understand it to mean preventing people from matters that are permissible according to their sect as leading to stirring a blind sedition. Take, for example, smoking. Shaikh ibn Blahid says, "We do not ban it because it is *haram* (prohibitive)...., rather, we prevent it because if the people of Najd see someone smoking, they behead him." So, who are those who really cause the blind sedition? are they the ones who do what their sect permits or those who behead them?!
- 4) His Majesty has said, "It is better for us to look into the Muslims' interests and leave these secondary issues to the scholars." We wish this principle had been observed in the beginning so monuments and other things would not have been demolished before the scholars of Islamic sects express their opinion in their regard.

This memorandum gained reputation among the delegates before being submitted to the conference and they all, with the exception of the Saudi delegate, appreciated it. Members

of the latter delegation went to Shaikh al-Zawahiri to request him not to submit the memorandum to the conference. Al-Zawahiri said to them that he would do that on the condition the King withdrew his speech. It was agreed on doing so and the King did, indeed, withdraw his speech from the conference.

The last day of the conference was charged with intense discussions. On that day, Shawkat Ali submitted a proposal which he had presented before and which contained three matters: (1) the rebuilding of the domes and demolished monuments as soon as possible, (2) the safeguarding and maintaining of the graves that have not been demolished yet and (3) commissioning the rebuilding of the demolished graves to a Sunni and Shi'ite committee of scholars of the sects and the opinion of this committee shall be final.

Shaikh Muhammed al-Zawahiri talked about this proposal saying, "This day is the last of the conference days and we want to leave in peace and tranquility. I see that a movement from the side of our Indian brothers indicates some anger. I also see a movement opposing it from the government's side that indicates some toughness; so, I hope this will not be the case. Let there be looking into the proposal relevant to the graves and monuments." Yousuf Yasin responded to him saying, "If you do not wish there will be a dispute and desire the matter to end peacefully, I hope this proposal will not be looked into because it by itself opens a door for schism and dispute." Al-Zawahiri responded to him saying, "We want to remove the misunderstanding. As regarding keeping silent about what we have, it is harmful. We want tranquility to reach the depths of hearts. What is right is right for everyone. Among what is right is what is bitter and must be

allayed. You know best and see best the consequences of angering the hearts. So, I request the submission and recitation of the proposal." Here, the secretary of the conference stood up and recited the text of the proposal. Shawkat Ali stood up to explain it. Then the conference agreed to refer the proposal to the board of `ulema to see what they would decide about it. Shaikh Abdul-Aziz al-Ateeqi then stood up and said, "I would like to draw attention to our disagreement on using the graves as idols and what took place did not affect a corpse but stones." Al-Zawahiri responded to him saying, "Far it is from Allāh that one can say that the Muslims have undertaken the graves as idols and we want some people from among ourselves not be extremists and exaggerate in what is useless."

The conference came to an end without the participants in it being able to reach a decisive result. In the evening of the last day of the conference, Ibn Saud threw a banquet for the delegates. Al-Zawahiri took that opportunity to deliver a statement in which he demanded to rebuild the monuments which were demolished due to their having been mosques and are now areas where the dogs urinate." When ibn Saud heard this statement, he stood up and left...¹

The British consul says the following in his secret report to his government: "It is believed that the conference cost ibn Saud no less than twenty thousand pounds some of which were fuel expenses and the others were bribes to the conferees." The consul also stated that the members of the delegations, with the exception of few, received bribes from

¹ Fakhr ad-Din al-Zawahiri, *Al-Siyasa wal Azhar* (Politics and al-Azhar), Cairo: 1945, pp. 240-250.

ibn Saud, each according to his importance. Shaikh Rasheed Ridha, for example, received two thousand pounds, Ameen al-Hussaini received one thousand, Abu al-`Azaaim received three hundred. Ibn Saud meant by so doing to woo their hearts and ensure good publicity for himself in their countries.¹

IBN SAUD'S DILEMMA:

We saw how ibn Saud defended the *ikhwān* during the conference and justified their actions, but deep down, he was not pleased with them. It can be said that ibn Saud was in a two-fold bewilderment towards the *ikhwān*, which is called scientifically "dilemma", i.e. standing between two options each of which is bad. On the one hand, he was indebted to the *ikhwān* for the sacrifices they had offered for him and the wars they waged. But he was, on the other hand, a man of politics who walked according to what was dictated to him to do. He, therefore, saw in the *ikhwān* a fanatical movement stirring problems and placing obstacles in the way of the state's growth. It is right to reword it thus: ibn Saud was suffering from a psychological struggle towards the *ikhwān*, for he could not tolerate their fanaticism on the one hand, nor could he, on the other, do without them.

We have said that ibn Saud was deep down displeased with the *ikhwān* and in fact they, too, were not pleased with him. Since the beginning of their movement, they were critical of Ibn Saud because he was wearing the *iqal* rather than the turban, letting his moustache grow and wearing long outfits. They also criticized the shaikhs—scholars of theology in

¹Public Records Office, London, FO 371/11442.

Najd—whom they accused of falling short of their religion, for flattering ibn Saud while hiding the truth from him.

In the beginning, Ibn Saud followed with the *ikhwān* the principle of tolerance and leniency. He used to always say, “The *ikhwān* must be tolerated. No matter what they have done, their condition now is better than in the beginning. As regarding fanaticism and toughness, time ensures to allay its intensity.” When some of his friends advised him to control the *ikhwān*’s extremism, he said to them, “These are my sons and it is my duty to bear with them and overlook their bad actions and mistakes. I must advise them. I do not forget their actions and I think they have good intentions and what is right will be revealed to them.”¹

Ibn Saud used to think that the *ikhwān*’s extremism would wear out by the passage of time, but he finally found out that their extremism intensified instead of winding down. In 1914, Ibn Saud had to hold a meeting for Najd’s `ulema in order to discuss this matter. The theologians met on September 30. After the discussion, they issued a circular advising the *ikhwān* to be moderate. The circular included the matters that were discussed and which the *ikhwān* were accustomed to accuse people, because of them, of being *kafir*, apostate. They were five matters as follows:

FIRST: Does the term “*kafir*” apply to Muslim Bedouins who are firm on their religion and follow Allāh’s commandments and prohibitions?

¹Hāfiẓ Wahba, *Jazeerat al-`Arab fil Qarn al-`Ishreen* (The Arabian Peninsula in the Twentieth Century), pp. 293-294.

SECOND: is there a difference between one who wears the *iqal* and that who wears the turban as long as their belief is the same?

THIRD: is there a difference between the first urban dwellers and the later immigrants?

FOURTH: is there a difference between the sacrificial animal (*zabiha*) of the Bedouin who lives as a Muslim subject, whose route is theirs, whose belief is their belief and that of the early urban dwellers or of the immigrants in as far as *halal* and *haram* issues are concerned?

FIFTH: Do the immigrants have an order or a permit to attack those who did not migrate, so they would beat, discipline, intimidate or force them to migrate? Does anyone have the right to displace anyone, be he a Bedouin or a city dweller, without a clear matter or obvious apostasy or one of the actions because of which he must be expelled, without the permission of *wali al-amr* (the person in charge, the guardian) or the Shari`a-appointed judge?

At the conclusion of the circular, it was stated that the scholars had issued their *fatwa* as follows: "All these matters violate the Shari`a and its commandments. The individual who does them is to be forbidden and rebuked. If he repents and admits his error, he is to be forgiven, but if he continues to do what he was ordered not to do and resorts to stubbornness, he must be disciplined before the Muslims; he is neither to be treated as an enemy nor befriended except as ordered by the said *wali* or ruled by the Shari`a-appointed judge. Anyone who does the opposite, his route is not that of the Muslims. This is what we believe and invoke Allāh to

testify to it. We hope He will enable us and your own selves to goodness; Allāh blesses Muhammed, his Progeny and companions and sends him salutations.” Signed in the year 1337¹. Signatures and Seals.²

This circular was distributed in the *ikhwān*’s villages and another circular was also distributed with it signed by Ibn Saud advising them to follow the verdicts of the scholars of religion since they know the Shari`a better. Apparently, both circulars did not have any serious impact on the *ikhwān*. Anyhow, the *ikhwān* intensified their extremism when Hijāz was conquered. Hāfiẓ Wahba says, “The extremism of the *ikhwān* increased after the fall of Jeddah and the surrender of all of Hijāz. Many times did ibn Saud become strict with them and clear himself of their extremism, but their transgression never stopped while their cruelty continued.”³

Actually, the *ikhwān* did not stop at interfering in people’s affairs but started interfering in ibn Saud’s affairs himself. In the month of October of 1925, when Sir Gilbert Clayton was negotiating with ibn Saud at Bahira near Jeddah, his [ibn Saud’s] aides went for a walk outside the camp and there was a group of the *ikhwān* praying. Their imām started threatening them and saying that they defiled the land on which they were praying. When ibn Saud heard about it, he

¹ This is what the Arabic text reads, but this date does not seem to me to be accurate. The Hijri year 1337 is the equivalent of the Anno Domini year 1918. The text suggests a continuation of the events that took place in 1926, so why do we go back so many years? Most likely, there is a mistake here.

² Ameen al-Rayhani (Op. Cit.), pp. 433-434.

³ Hāfiẓ Wahba (Op. Cit.), pp. 307-308.

summoned the chief of the group and kept rebuking him saying, "According to what right do you speak to my guests like that? And according to what right do you monopolize the sacred land to yourself and your fellows? You, dog, must know that the land, all of it, belongs to Allāh and it is all a place for prayers." Then he ordered that man whipped so he would serve as a lesson to others.¹

When Ibn Saud started using some modern inventions in Mecca, such as the telephone and bicycle, the *ikhwān* denounced it. The bicycle in their view moves by the force of magic and is an act of Satan by the token if the rider gets down off it, it does not stop and they call it "Satan's carriage" or "the carriage of Eblis". It happened once that a servant of Ibn Saud was riding his bicycle and going on an errand when one of the *ikhwān* intercepted and beat him.

When ibn Saud ordered to stretch telephone cables between Mecca and his camp outside it, the *ikhwān* kept cutting the cables in the pretext the telephone was an abomination.² ibn Saud was forced to postpone the stretching of the cable for several weeks and he kept trying to convince them that the telephone was not made by Satan by the token it transfers verses of the Holy Qur'ān when it receives them, knowing that Satan flees from the recitation of the Qur'ān, according to their belief. They were finally convinced of the soundness of his statement and the cables were stretched.³

¹Armstrong (Op. Cit.), pp. 199-200.

²Hāfiẓ Wahba (Op. Cit.), p. 293.

³Khair ad-Din al-Zurakli (Op. Cit.), Vol. 2, p. 742.

Farsi Translation by Suheila Moshtagh

زندگینامه مختصر بنیان گذار و هابیت ترجمه فارسی توسط سهیلا مشتاقی

نام و هابیت بر اساس بنیان گذار آن محمد عبدالوهاب می باشد. اینجا جا دارد که خواننده با بنیان گذار و هابیت آشنا شود چرا که این گروه جزء متعصب ترین گروه های به اصطلاح افراطی اسلامی می باشد و اسلام هرگز حامی افراطی گری نیست، همچنین شیطنتی را که او و جانفشنان بدوى غافل که از طرفداران او بودند را بشناسد. آنها جنایاتی را بر علیه حرم امام حسین در کربلا و پدر ایشان حضرت علی (علیه السلام) پس رعمو و داماد پیامبر اسلام در نجف عراق انجام دادند. محمد ابن عبدالوهاب در سال ۱۱۱۵ ه.ق. معادل ۱۷۰۳ م. در شهرکوچک عینه نجد، جنوب مرز عربستان به دنیا آمد و در سال ۱۲۰۶ ه.ق. معادل با ۱۷۹۱ م. مُرُد. او به قبیله ی تَمیم متعلق بود. پدر او قاضی و مسلمانی دیندار و خنبی مذهب بود که این شاخه از اهل سنت توسط امام احمدابن حنبل به وجود آمد. احمد ابن حنبل با جدیت تمام طرفدار صرفاً تصدیق حدیث بود که این از نظر او در مقابل انحراف شاخه های قبلی بود که این شاخه ها به استدلال و عقل سلیم اهمیت میدادند.

محمد فقه مذهب حنبلی را فرا گرفت، فقهی که بین مردمان نجد و حجاز بسیار گستردۀ شده است. و هابیت ۸٪ کل جمیعت عربستان سعودی امروز را در بر دارد. تنها کشوری در جهان که نامش را از خاندان حاکم گرفته است. خواننده می داند که در حدیث چقدر انحراف صورت گرفته و بدین ترتیب میتواند این خطر را درک کند، این باور که هر حدیث انگار که بسیار مقدس است و حقیقتی غیر قابل انکار می باشد. احمد ابن حنبل فقه را در مکه و مدینه خواند جایی که اساتید او ابن تیمیه را بسیار می ستودند. ابن تیمیه در قرن ۷ ه.ق. یا ۱۴ م. تعلیمات امام احمدابن حنبل را زنده کرده بود موسس این فرقه یعنی احمد ابن حنبل حلقة آخر چهار مذهب سنی است او یک عالم آیات الهی بود که در بغداد متولد و از دنیا رفت. سال تولد او ۱۶۴ ه.ق. ۷۸۰ م. است و مرگ او در سال ۲۴۱ ه.ق. ۸۵۵ م. است. از کوکی محمد ابن عبدالوهاب تحت تاثیر

نوشته های این تیمیه^۱ بود. به همین دلیل به بسیاری از مراسم مذهبی مردم نجد به دیده حقارت مینگریست (نجد بخش جنوبی پادشاهی امروز خاندان سعودی و هابی است) تاثیر او از این تیمیه او را مقاعد ساخت که اسلام حاکم همزمان با عصر او به بدی گراییده است. در میان ترک ها این تیمیه به خصوص روش غیر معمول و افراطی از فهم حدیث داشت که از دیگران متفاوت بود و او را از دیگر محققان و دانش پژوهان این حوزه متمایز کرد.

او به دنبال اعاده نظر و عقیده اش در محیط اجتماعی محدودش بود. واقعیت این است که وهابی ها در اقلیت هستند و مردم نجد و حجاز هنوز حنبلی مذهب می باشند و با رغبت به وهابی ها کمک نمی کنند این ثابت می کند که محمدابن عبدالوهاب به هدف دست نیافته است و به احتمال قوی علیرغم دلارهای نفتی عربستان و طرفداران این دلارها و همچنین واعظان دست نشانده حکومت هرگز به اهدافش دست نخواهد یافت. محمد ابن عبدالوهاب با وجود اینکه پدرش مشرب تفکر حنبلی مذهب را همواره دنبال می کرد، اما او به شدت عقاید متصادی را بروز داد و همواره با پدرش بحث می کرد. او حج را به جا آورد و مکه و مدینه را دید و در این مکانها سخنرانی هایی با موضوعات مختلف بجا آورد. استادان او عبارتند از عبدالله این ابراهیم این سیف و حیات السندي که هدو از مذاهان این تیمیه هستند. هر دو اصل تقلید را رد کردند، اصلی که در تمام فرقه اهل سنت و همچنین شیعه مقبول میباشد. تعلیمات این دو تاثیر زیادی در محمد ابن عبدالوهاب داشت و باعث شد در سخنرانی هایش نظرات پرخاشگرایانه ای را در ملاء عام انجام دهد. نظرات او

- این تیمیه استاد وهابی ها و تکفیری ها، در واقع احمد ابن عبدالحیم این عبدالله خضر، نقی الدین ابوالعباس محقق حنبلی که در حران به دنیا آمد. حران همان منطقه ای کارایی قدیم جایی که عرب های مزر زندگی میکردند می باشد حران شهری است که توسط حران برادر پیامبر عظیم شان حضرت ابراهیم ساخته شد و اسمش هم به همین نام است. این تیمیه در عراق در سال ۶۶۱ هجری قمری ۱۲۶ میلادی به دنیا آمد و در زندانی در سوریه در شهر دمشق در سال ۷۲۸ هـ ق ۱۳۲۸ م. فوت کرد. کسانی که تابع نظرات او هستند را سلفی می نامند یعنی پیروان سلف، پیشینیان وارسته. او اولین کسی است که اعتقادی به شفاعت ندارد برای جزیبات بیشتر به صفحه ۴۶۳ کتاب با عنوان این تیمیه نوشته ای صاعب عبدالحمید مراجعه کنید این کتاب به زبان عربی در قم در جمهوری اسلامی ایران توسط بنیاد مرکزی غدیر چاپ شده است. گروه های متعصب بسیاری در هند پاکستان بنگلادش و افغانستان هستند که به ایننویژه سلفی اعتقاد دارند که ماحصل فعالیت های مبلغین مذهبی بود که با دلار های نفت دولت سعودی پشتیبانی می شوند.

به اتهام و بدگویی از تقدیس حد و حدود مقبره پیامبر و کلا تمام اولیاء خداوند منجر شد. در راه برگشت، تصمیم گرفت در سر راه خود به دمشق، و بعد از آن به بصره برود. طی اقامتش در بصره همان نظرات را عنوان کرد که به همین دلیل او را از شهر بیرون کردند. او یک بار تقریباً از تشنگی به دلیل شدت گرمای بیابان در حال مرگ بود که توسط مردی از اهالی زیبر که از بصره می آمد نجات پیدا کرد و به دلیل اینکه برای رسیدن به دمشق توشهای کافی نداشت مجبور شد برنامه‌ی سفر خود را تغییر دهد و به الاحسae عربستان برود. او ابتدا به الاحسae و سپس به حرملا یکی از شهرهای نجد سفر کرد. شهری که کل خانواده از آن نقل مکان کردند که این نقل مکان دلیلی نداشت جز اتهامی که مردم به نظرات محمد جوان زده بود. در سال ۱۳۹۵. م. ۱۷۲۶. به آنجا رسید. در آن زمان پدر دیندار و شایسته او به دلیل وعظهای افراطی پسرش مقام خود را به عنوان قاضی از دست داد که این بدنامی تا مرگ پدر در سال ۱۵۳۱ق. م. ۱۷۴۰. ادامه داشت. مرگ پدر، او را برای بیان آزادانه تفکراتش جسورتر کرد و حرکت و نهضت او را استوارتر کرد. مواعظ او در بین بعضی از افراد شهر انکاس داشت و شهرتش کم کم بالا گرفت آنقدر که توسط حکمران زادگاهش عینه به نام عثمان بن معمرالحمید مورد استقبال قرار گرفت و او را به عنوان دستیار و معاون شخصی خودش تعیین کرد و برای استحکام روابطش با عثمان با عمه او جواهرا ازدواج کرد. عثمان دستور داد که مردان شهر، تعلیمات و هابی محمد ابن و هاب را رعایت کنند. او اکنون احساس قدرت کرد و مقبره هایی که بر روی قبر زید بن خطاب سر به آسمان رفته بود را تخریب کرد. وصلت جدید بین محمد بن عبدالوهاب و عثمان بن معمرالحمید، علمای نجد را برآشافت و به امیر ولایت الاحسae شکایت کردند. امیر نامه ای به عثمان نوشت و او را سرزنش کرد و از عواقب شوم تشویق مهدبن عبدالوهاب برای شورش بر علیه عقیده و مرجعیت رسمی آگاه کرد. چون عثمان دید جانش و مقامش به طور جدی در مخاطره است او را از خدمت خودش برکنار و از او خواست که شهر را ترک کند.

در سال ۱۷۴۶-۴۷ م. با اخراج از عینه، محمد بن عبدالوهاب به دعوت محمدبن سعود جد خاندان آل سعود^۱ به دارعیه که تنها شش ساعت از عینه

۱- طرز نوشتن و املا سعود درواقع سَعُود میباشد که ما از همان سعود که عمدتاً بکار میروند استفاده میکنیم

فاصله داشت دعوت شد. محمد بن سعود به عنوان رییس خاندان یا قبیله‌ی عنیزه در بنای مستحکمی زندگی می‌کرد. به زودی بین این دو مرد اتحادی به وجود آمد که هر کدام به دیگری، قول شکوه و شهرت و ثروت را برای حمایت از هم به یکدیگر دادند. مردم شهر در آن زمان در فقر مطلق بودند و نیاز مند به چیزی بودند که برای آنها آرامش و راحتی را به همراه داشته باشد. محمدبن سعود هر نوع احترام به پیامبر و اولیا خداوند را رد می‌کرد. محمدبن عبدالوهاب بیش از دو سال در آنجا اقامت کرد آنها هر دو حس کردند حالا زمانی است که اعلام جهاد کنند، بر علیه هر کسی که عقیده و هابیت جدید را رد می‌کرد و بدین ترتیب گروهی از مهاجمان سوار بر اسب‌ها شدند تا به شهرهای مختلف حمله کنند، پکشند و به چپاول بپردازند. جان و مال افرادی که به عقاید این دوتن ندادند در مخاطره بود چون کافر محسوب می‌شدند و در واقع به عنوان کسانی بودند که در برابر کسی که قرآن تاییدش کرده، جنگیده اند مگر اینکه تغییر عقیده دهد و یا کشته شود این شورش‌ها از در عیه فراتر رفت و بخش‌های دیگری چون نجد، یمن، حجاز، سوریه و عراق را در بر گرفت. در سال ۱۱۸۷ ه. ق. شاهزادگی ریاض به دست آنان افتاد و عصر جدیدی در کار موفق و پردرآمد محمد بن عبدالوهاب به وجود آمد. طولی نکشید که در عیه فقیر پر شد از لباس‌های فاخر، سلاح‌های طلاکوبی و نقره کوبی شده و خوراکشان گوشت و نان گندم شد. در مدت کوتاهی رویاها یشان به واقعیت پیوست در واقع از فرش به عرش رسیدند و منون کسانی بودند که این حملات را تا سال ۱۷۹۱-۹۲ ه. ق. م. که مرگ محمد بن عبدالوهاب بود ادامه دادند. او مرد و دارودسته اش را به جا گذاشت تا حملات بیشتری انجام دهند و به این ترتیب این شکل و هابیت توسط خاندان سعودی که در نهایت با پشتیبانی بریتانیا به قدرت رسیدند مورد استقبال قرار گرفت.

بریتانیا همواره تلاش می‌کرد به طور پنهانی قدرت سلطنت عثمانی را تخریب کند. آل سعود تنها فرمانروایان نجد و حجاز شدند و هابیت را به اطلاع عموم رسانده و ترویج کردند. و هابیتی که به هر ترتیب با پول‌هایی که به توده‌های مردم مسلمان تعلق داشت گسترش یافت. بعد از مرگ محمد بن عبدالوهاب گروه مهاجم تحت رهبری رژیم سعودی لشکرکشی‌های خود را به بهانه گسترش و هابیت ادامه داد. در سال‌های بعد از مرگ عبدالوهاب به تدریج و هابیت‌ها به طرز بسیار ظالمانه‌ای نسبت به همسایگان رفتار کردند آنها به سمت شمال حرکت کردند و به همین دلیل پاشای بغداد، که همان حاکم بغداد بود موضع دفاعی در مقابل آنان گرفت چرا که در باره‌ی رفتار ظالمانه‌ای آنها

و این که زندگی افراد غیر وهابی برای آنان هیچ ارزش و اهمیتی ندارد را بسیار شنیده بود. بدین ترتیب او ارتشی حدود ۷۰۰۰ ترک را رهبری کرد و این ارتش را که بخش اعظمی از آن عرب‌ها بودند را دوپرابر کرده و به وهابیون در مناطق حاصلخیز احساء در سال ۱۲۱۲ هـ. ۱۷۹۷ م. حمله کرد.

اما به یکباره به سمت پایتخت آنها، دارعینه که باید میرفت نرفت و به مدت یک ماه آنها را در محاصره نگه داشت. زمانی که محمدبن سعود بر علیه پادشاه پیشرفت نظامی داشت پاشا جرات حمله نداشت اما یک قرارداد صلح شش ماهه با او بست. قراردادی که بعدها وهابی‌ها آنرا نادیده گرفتند. از آن به بعد چشم آنها به غارت و چپاول حرم امام حسین (ع) با همه آثار ارزشمند آن بود. شاهزاده سعودی ارتشی با ۲۰ هزار نیرو در سالروز واقعه غدیرخم یعنی ۱۸ ذی الحجه سال ۱۲۱۶ هـ. ۲۱ آوریل ۱۸۰۱ م.^۱ به کربلای معلی حمله کرد. آنها ابتدا شهر را محاصره کردند و سپس وارد شهر شدند و وحشیانه مدافعان و زوار و ساکنان را قتل عام کردند و غارت کردند و سوزانند و ویران کردند.

شهر کربلا به دست آنها افتاد. گنبد با شکوه مقبره امام تخریب شد و غنائم جنگی بسیاری را از حرم بیرون کشیدند.^۲ بیش از ۵۰۰۰ مسلمان به طرز فجیعی کشته شدند و سپس شاهزاده سعودی به سراغ خود حرم رفت آنها قطعات طلا را از جایش کنند، چلچراغ‌ها و فرش‌های ایرانی و آثار تاریخی را و خلاصه هرچیز با ارزشی را دزدیدند. این مصیبیت با مذاهی‌های شاعران کربلا و دیگر جاهای شهرت جاودیدن یافت. وهابی‌ها بعد از این قتل عام نه تنها کربلا را ترک نکردند بلکه تا دوازده سال بعد به حمله و کشت و کشتار و چاپیدن ادامه دادند. آنها از ضعف اجرایی و پیری سلطان عثمانی که مسئول حفظ آنها بود نهایت سوء استفاده را کردند. در طول این دوازده سال قبیله‌های بدیعی بیشتری بعنوان "یک بخش از عملیات" به آنها پیوستند.

در سال ۱۲۱۸ هـ. ۱۸۰۳ م در مراسم حج وهابی‌ها با رهبری عبدالعزیز‌السعود به مکه حمله کردند که بعد از تحمل اندکی مقاومت، آنرا به

۱- منابع دیگر برای این مطلب حاکی از آن میباشد که حمله ذکر شده در ۱۴ ذی الحجه ۱۲۱۵ هـ. ۲۸ آوریل ۱۸۰۱ م. روی داده است اما به نظر ما همین تاریخ دقیق‌تر است.

۲- کارل بروکلمن، تاریخ ملل مسلمان (لندن، ۱۹۸۰) ص ۳۵۴.

محاصره در آوردند. آنها هر آنچه از اموال سر راهشان بود را قلع و قمع کردند. حاکم مکه، شریف غالب به جده فرار کرد. جده مدت کوتاهی نگذشت که محاصره شد و رهبر کاروان سوری عبدالله پاشا نیز مجبور به ترک مکه شد. ۱۹ ارجب ۱۲۱ هجری قمری ۴ نوامبر ۱۸۰۳ م. بخاطر کاری که انجام داده بود بهایش را پرداخت و در دارعینه کشته شد. پس او سعد بن عبدالعزیز السعوود محاصره جده را رها کرد و مجبور شد شریف غالب را به مکه برگرداند تا بعنوان کارگزار او برای منافع اش در جده باشد.

در سال ۱۲۲۰ هجری قمری ۱۸۰۵ م. مکه و مدینه به ترتیب بدست وهابی‌ها^۱ افتاد. آنها خشم و غصب خود را بر سر هر دو شهر مقدس خالی کردند و حکایتهای ناکفتشی را بوجود آوردند و قبرستانی که بسیاری از اقوام و صحابه پیامبر در آن دفن شده بودند را با خاک یکسان کردند.^۲ علاوه بر این عربستان سعودی کنونی با کنترل ریاض و جده و مکه مدینه تحت تسلط آنان درآمد.

حمله اصلی بعدی شهر مقدس کربلا توسط وهابیون در ۹ رمضان ۱۲۲۵ هجری قمری داد که مطابق ۱۸۱۰ م. بود. از آن به بعد بود که کربلا و نجف (جایی که حرم یا شکوه علی بن ابی طالب (علیه السلام) قرار دارد) را محاصره کردند، جاده‌ها را بستند، زوار را چپاول و سپس به قتل رساندند و همه حرم‌ها تخریب شد. جزئیات این حمله دوم توسط شاهدان ثبت شده است، سید محمد جواد العاملی، نویسنده کتاب معروف فقهی با عنوان *الکرام*، هنگامی کتاب را به اتمام رسانده بود که اندکی بعد از نیمه شبی بوده که کربلا تازه محاصره شده بود. نویسنده بیان می‌کند که چقدر او و ساکنان کربلا با دیدن این حملات ترسیده بودند. تعداد زیادی از زوار کشته شدند و شمار آنها در منابع متفاوت، مختلف است و واقعی ترین عدد را سید محمد جواد عاملی بنظر میرسد که درست گفته باشد که ۱۵۰ نفر بودند.

۱- همان منبع.

۲- وهابی‌ها حملات خود را بر علیه قبور پیامبر و خاندان او تا قرن بعد به طور جدی ادامه دادند؛ بعنوان نمونه در سال ۱۳۴۳ هجری قمری، ۱۹۲۴ م. بسیاری از قبور اعضاء خانواده پیامبر و اصحاب او را علی رغم شکایت پیروان همه فرق اسلام در سراسر جهان تخریب کردند. در سال ۱۴۱۳ هجری قمری، خانه حضرت خدیجه، همسر پیامبر و محل تولد پیامبر را نیز تخریب کردند. محل تولد پیامبر تقریباً ۵۰ متر از سمت شمال بالاتر از خانه حضرت خدیجه بود. هردوی این مکانها به حمام تبدیل شدند.

وهابی ها آنها به حمله و تخریب حرم امام حسین نپرداختند بلکه همواره در سرتاسر جهان سیلی از کتابهای نوشته شده و چاپ شده در این باب را پخش میکنند آنها این مجموعه ها و انتشارات آثار را با پشتونه قوی انجام دادند. حرم ها را تخریب کردند، حضرت امام حسن عسگری (ع) در سامرا عراق یکی از آن نمونه هاست که در فوریه سال ۲۰۰۶ و ژوئن سال ۲۰۰۷ بمباران و تخریب شد این حرم متعلق به دو امام، امام هادی و امام حسن عسگری (صلوات الله علیہما) که از آن پیامبر بودند میباشد. بسیاری دیگر از مساجد و حسینیه ها توسط وهابی ها بمباران شده و هنوز از اهداف شرارت های آنان است در هر صورت این اشرار هیچگاه اسلام شیعی را تا روز قیامت نمی توانند از بین ببرند. آنان پول زیادی دارند و به همین دلیل این پول های پلید را به عراق می فرستند تا مسلمانان یکدیگر را بکشند. شیعه سنی را و سنی شیعه را تا بدین ترتیب شیطان را روی کره زمین شاد می کنند چرا که هیچ لذتی برای او لذت بخش تر از این نیست که مسلمانان گلوبی یکدیگر را بفشارند و این خواسته همه دشمنان اسلام و مسلمین است. در واقع طبق وحشیگری این وهابی های بنیادگرها تعداد مسلمان بیشتر و بیشتری نسبت به اسلام شیعی کنجدکاو شده و پس از بررسی آن نهایتاً به شیعه متمایل می شوند اینکه یک فرد سنی شیعه شود یا بالعكس، آسیبی به درخت اسلام وارد نمیکند چرا که اسلام مانند درختی است که دو شاخه اصلی دارد. روی هم رفته همه مذاهب جهان فرقه های مختلف دارند و افراد فرقه خود را طبق اعتقاد و رضایت مندی شخصی خود تغییر می دهند این پدیده هر روز روی می دهد و کسی درباره آن خرد نمی گیرد.

در نتیجه شرارت وهابی ها در واقع نتیجه عکس دارد و آنچه که این متعصبان بنیادگرها انتظار دارند به وقوع نخواهند پیوست، بنیادگرانی که آبروی اسلام و مسلمانان سراسر جهان را برده اند.

تخریب قبور بقیع

۱۱ مارس ۱۹۲۲ تعدادی از مردان قبایل عراقی مشغول گوسفند چرانی در جنوب ناصریه، سی مایل دورتر از خط راه آهن، بودند نیروهای اخوان وهابی آل سعود (الاخوان المسلمين) ناگهان با رهبری فیصل الدویش حمله کردند و کشتند و غارت کردند. منابع عراقی تعداد افراد کشته شده را حدود ۷۰۰ نفر تخمین زند و ۱۳۰ اسب و ۲۵۳۰ شتر ۳۸۱۱ الاغ و ۴۳۰ شتر ماده و

۷۸۱ خانه را از بین برداشتند^۱. این رویداد وحشت زیادی را در عراق بخصوص میان قبایل فرات مرکزی و میانی به وجود آورد و بسیاری از مردم تصور کردند که این کار مقدمه ایی برای حمله‌ی وهابی‌ها بود و گروه اخوان انسان‌ها را مثل گله گوسفند به صورت فجیعی بکشند و حرم‌های مقدسی را تخریب کنند و حجاب و پوشش زنان را از بین خواهند برده همه چیز را خراب می‌کنند. لازم به یادآوری است که عراق حملات وهابی‌ها را تجربه کرده بود و شاهد خونریزی فراوانی در این حملات بوده است. بعلاوه قبایل عراق گزارشات و اخبار مبالغه‌آمیزی در باره‌ی افراط‌گری اخوان و میل مفرط آنها به کشتار و خونریزی شنیده بودند. این قضیه باعث گستردگی شدن موجی از نگران در جامعه و عموم مردم شد. روز بعد ۳۰ مارس مجله عراق در تیتر صفحه اول، سرمقاله خودرا با عنوان "درباره حمله اخوان به قبایل منتفق" چاپ کرده و در آن صاحب روزنامه با نوری السعید که با اعضا کمیته خود از ناصریه برگشته بودند مصاحبه کرده و سوالاتی را از او پرسیده بود. روزنامه جوابهای نوری السعید را چاپ کرده و در آن حمله شدیدی به وهابی‌ها کرده بود. او همچنین از وزراوی که تقویت ارتش عراق را رد کرده بودند انتقاد شدیدی کرده بود. نوری السعید صراحتاً گفت که در بازگشتش او مقامات عالی رتبه دولت را دیده بود که تمایلی ندارند ارتش را تقویت کنند و بهانه‌ایها منابع مالی ناکافی بود و نوری در مقاله عنوان کرد این مایه تاثر و پشمیانی است و علت آن این است که موقعیت بحرانی را درک نکرده اند و در صورتی که شرایط را درک میکردن، نظر خود را تغییر می‌دادند^۲.

همان روز روزنامه استقلال صفحه اول خود را با گزارش شدید الحن سردبیر، علوی اختصاری داده بود تحت عنوان "دفاع! دفاع!" که در زیر آن شعری به این مضمون بود:

اگر کسی از قلمرو خود دفاع نکند
با اسلحه خودش، از بین خواهد رفت
و اگر او چیزی نگوید
از همه سرزنش خواهد شنید.

مقاله شدیداً به ابن سعود و پیروانش و کسانی که در عراق او را حمایت می‌

۱- عبدالرزاق حسنی، ثوره الاعرقیه الکبری، صیدا، ۱۹۷۲، ج ۱، ص ۵۹.
۲- روزنامه العراق، ۳۰ مارس ۱۹۲۲.

کردند حمله کرد و به آن سعود عنوان "رهبر بشویکهای شبه جزیره" و "النین نجد" را داد. او عنوان کرد افرادی هستند که معتقدند که گروه اخوان با این کشور کاری ندارند و شایعات پراکنده شده توسط حمله اخوان خیلی ساده با خاطر این بود که توجه ملت را جلب کنند و جای بسیار تعجب است که میگویند حمله بزرگی بوده که خون زیادی ریخته شده و زنان و کودکان و زنان بیوه بی خانمان شده اند آیا ملت عراق که معروف است به غرور و استقلال این همه را باور کند؟

وقتی بحران عراق بالا گرفت، افراد ساکن میانه فرات، اقدام جدی کردند و همه قبایل راجمع کرده و برای دفاع از عراق در مقابل حملات اخوان اقدام کردند. بعضی از این افراد عبارت بودند از عبدالوحیدالحاج سیکار، الوان الیاسری، و قطیع العوادی. علما نجف، به سرکردگی سید ابوالحسن اصفهانی (۱۸۶۱-۱۹۶۴) و میرزا حسین ناینی (۱۸۵۷-۱۹۳۶م.) برای بحث درباره این موضوع جلساتی را برگزار کردند. آنها در نهایت تصمیم گرفتند که کفرانسی در کربلا با حضور روسای قبایل و مقامات شهر برای بحث دفاع از منطقه برگزار کنند. در کتاب، فقیه حنفی محمد امین این عمرابن عابدین^۱ فصلی بسیار جالب درباره وهابیان نوشته است. پاراگرافی از کتاب می گوید که هر کس که خون مسلمان را بریزد کافر است و جنگ بر علیه او واجب است. این رویه وهابیون بود که زنان و لو مسلمان را به زندان انداده و اعمال منافی عفت با آنان انجام میدادند. ندایی درجهان اسلام و شبه جزیره عربستان بر علیه وهابی ها طنین افکن شدکه با تمام قوا با آنها برخورد کنند، اما هیچ کسی به دلیل حمایت حکومت سعودی نمی توانست عملا کاری انجام دهد. در آوریل سال ۱۹۲۶ گروه اخوان یا اخوان مسلمین، توسط عبدالعزیز آل سعود مشهور به این سعود گرد هم جمع شدند و فعالیتشان را علیه هر کسی که سنت را بر خلاف باور آن ها انجام می داد، تشدید کردند. این سعود

۱- نام کامل کتاب ردمختار علی الدر المختار در بیروت توسط دارالکتاب العلمیه منتشرشده است. من نتوانستم سال تولد این عمر را پیدا کنم اما در سال ۱۲۵۲ق/ ۱۸۳۶ م درگذشت. محمد بن عبدالوهاب بنیانگذار وهابیت در شهر عینه و از توابع نجد در ۱۱۱۵ق/ ۱۷۰۳م. متولد شد و در سال ۱۲۰۶ق/ ۱۷۹۱ م درگذشت. عبدالوهاب متعلق به قبیله تمیم بود و او تحت تأثیر فلسفه ابن تیمیه بود. احمد بن عبدالحليم بن عبدالسلام بن عبدالله الخدیر "نقی الدین" که در حران متولد شد حران شهری است که نام آن برگرفته از نام پرادر حضرت ابراهیم است. حران در آن زمان بخشی از عراق بود. اکنون در مرزهای ترکیه است. ابن تیمیه در سال ۱۲۶۱ق/ ۱۸۴۲م به دنیا آمد و در شهر دمشق سوریه در زندان در سال ۱۳۲۸ق/ ۷۲۸ درگذشت.

مجبور شد دستورات ذیل را برای تعریف و مجازات هر جرم را از طریق روزنامه ام القراء منتشر کرد که بدین ترتیب هستند:

- ۱- هر کس عمدتاً در نماز جماعت شرکت نکند به عنوان مجازات از یک تا ده روز زندانی شده و جرمیه نقی نیز بایستی پرداخت کند.
- ۲- هر کسی که شراب بنوشد با توجه به دستورات شرعی با او برخورد خواهد شد و علاوه بر آن باید به مدت یک تا شش ماه زندانی شده و جرمیه نقی پرداخت کند و اگر آن فرد مجدداً آن کار را انجام دهد به مدت دو تا سه سال از سرزمین حران تبعید شود.
- ۳- هر کسی که شراب بسازد یا بفروشد و یا محلی برای نوشیدن شراب آماده کند باید از شش ماه تا دو سال زندانی شود و محل او باید مصادره شود و اگر او دوباره این کار را انجام دهد، باید از دو تا سه سال از سرزمین حران خارج شود.
- ۴- سیگار کشیدن بد است، به جان و مال و فکرآسیب می‌زند و برخی از محققان آن را منوع کرده اند بنابراین مکان‌های مقدس باید از این آسیب پاک شود. هر فردی که در انتظار عمومی، سیگار می‌کشد باید علاوه بر جرمیه شدن از یک تا سه روز زندان نگه داشته شود.
- ۵- کسی که در جلساتی به منظور انتشارات شایعات دروغین و یا بر علیه سیاست دولت شرکت کند به دو یا پنج سال زندان محکوم یا از حجاز تبعید شود.
- ۶- هر کسی که به جنایتکارانی که در بندهای قبلی به آن اشاره شدینه بدهد، مجازاتی به اندازه همان افراد برایش درنظر گرفته می‌شود.
- ۷- هر کسی در جلساتی شرکت کند که ناقض قوانین شرعی است به سه تا شش ماه زندان محکوم و جرمیه می‌شود.
- ۸- دولت باید از جلساتی که در آن سود و مزایایی مطرح می‌شود اطلاع داشته و محل برگزاری آن را بداند تا برای آن مجوز صادر کند.
- ۹- مسئولان مربوطه باید موارد را با دقت انجام دهند و هر کسی که در آن خلفت و کوتاهی کند باید شدیداً مجازات شود.^۱

بقیع در زمان پیامبر و بعد از آن به عنوان گورستان مدینه مورد استفاده قرار می‌گرفت. عباس عمومی پیامبر، عثمان، همسران پیامبر و بسیاری از صحابه

۱- آرشیو ملی لندن.

و تابعین و چهارنفر از امامان اهل بیت حسن بن علی (ع)، علی بن الحسین (ع)، محمد بن علی (ع)، جعفر بن محمد (ع) در آن جا دفن شده اند شیعیان برای چهار امام آخر حرم باشکوهی در مقیاس کوچکتر شبیه آنچه در ایران و عراق است ساختند. شیعیان از این حرم ها همانند حرم های ایران و عراق برای زیارت، بوسیدن و طلب نعمت و برکت و دعا کردن استفاده می کردند. این قبرها بیش از چهار ماه در دوره‌ی سعودی بدون هیچ گونه آسیبی باقی ماند.

گله و شکایت در میان گروه اخوان شروع و شایع شد و در نتیجه، آن‌ها شروع به انتقاد از این سعود کردند و او را متهم به نرمی و ملایمت در اجرای احکام خدا نمودند.^۱ بنابراین، این سعود در اواسط آوریل ۱۹۲۶ یکی از فقهای رده بالای نجد به نام شیخ عبدالله بن سلیمان بلهید^۲ را به منظور تخریب گورها فرا خواند. زمانی که بلهید به مدینه رسید با علمای آنجا دیدار و ملاقات کرد و از آن‌ها این سوال را پرسید: "علمای در این دیار چه می‌کنند؟" او درباره ساختن قبرها و خداوند انشالله درک و فهم آنها را بیشتر کند!" او درباره ساختن قبرها و استفاده از آن‌ها به عنوان مسجد پرسید که آیا این کار مجاز است یا خیر؟ اگر مجاز نیست و حتی حرام یا منوع، آیا باید تخریب و نماز در آن‌جا منوع شود و اگر در زمین وقفی مانند بقیع که با قبه و ساختمان بر روی قبور مانع استفاده از قسمتهایی شده که روی آن قرار گرفته است، آیا اینکار غصب قسمتی از وقف نیست؟ کار مردم غافل در این حرمها را چگونه می‌توان توجیه کرد که با بوسیدن صریح و دست زدن و تبرک جستن و روشن کردن شمع و

۱- قبلی.

۲- در تصویر بالا (در متن اصلی این تصویر موجود است)، طبق اطلاعات یک وب سایت این مرد در سمت راست شاه عبدالعزیز آل سعود، بنیان‌گذار پادشاهی سعودی ایستاده است. من در این ارتباط اطلاعاتی درباره این شیخ به انگلیسی در اینترنت سرچ کردم ولی هیچ چیزی پیدا نکردم حتی در ویکی پدیاو سایت‌های اینترنتی هم مطلبی یافتم نشد. بنابراین تصمیم گرفتم به طور مختصر درباره او مطلب بنویسم شاید در آینده نام او را در دایره المعارف ها آورده شود. نام کامل او عبدالله بن سلیمان بن سعود بن سلیمان بن سالم بن محمد بن بلهید خالدی نخستین قاضی ارشد یا قاضی القضاط در مکه است که پادشاه عبدالعزیز او را مسئول امور مذهبی و برخی از امور سیاسی کرده بود یک بیوگرافی دقیق از او کتابی با نام "اعلام القضاط" نوشته محمد بن عبدالله المقرن می‌گوید. شیخ در قارعه در شمال منطقه قصیم به دنیا امده است. تاریخ دقیق تولد او مشخص نیست اما بایا توجه به این که گفته می‌شود در زمان مرگ سن او بیشتر از ۸۰ سال بوده است. بایستی سال تولدش حدود ۱۹۴۰ م/ ۱۳۵۹ هـ م و مرگش در سال ۱۹۷۷ هـ/ ۱۴۶۰ م باشد.

چراغ میخواهند به خداوند تقرب بجویند. آیا این کار جایز است؟! آنچه که در کنار خانه پیامبر و انجام میشود مثل دعا و گریه و طواف و بوسیدن و دست زدن آیا مجاز است؟ آنچه که در مسجد انجام میدهدن از قبیل ترحیم و تذکیر بین اذان و اقامه و اعمالی که قبل از فجر در روز جمعه بجا میاوردند، آیا جایز است؟! فتوی خودرا صادر کنید و همچنین شواهد خودرا که بر مبنای آن نظردادید را بیان کنید، باشد که خداوند اجرتان دهد.

هفده نفر از افراد حاضر در آنجا موافقت خودرا برای تخریب بقیع اعلام کردند و فتوی خود را به شرح زیر نوشتند و امضا کردند. این متن فتوی آنان است:

«ساختن و بنا کردن روی قبرها به اجماع مسلمین حرام است و در این زمینه احادیث صحیح روایت شده و از این رو بسیاری از دانشمندان به وجوب خراب کردن آن ساختمان ها فتوا داده اند و از جمله احادیثی که راجع به لزوم خراب کردن قبور مورد استناد قرار گرفته حدیثی است که علی(ع) به ابو الهیاج می گوید: من تو را برای کاری می فرستم که رسول خدا مرا برای آن کار فرستاده، اگر مجسمه ای دیدی آن را بشکن و هرگاه قبر بلندی دیدی آن را با خاک یکسان کن. در صحیح مسلم هم این حدیث روایت شده است؛ اما موضوع مسجد قراردادن قبرستان ها و نماز خواندن در آنها و روشن کردن چراغ، نیز به مفاد حدیث ابن عباس من نوع است: "خداوند لعنت کند زائران قبور و کسانی که این مکانها را مسجد فرض کرده و در آن چراغ روشن میکنند". و اما توجه به سوی حجره نبوی (ص) در موقع دعا کردن، بهتر است که از این عمل نیز جلوگیری بشود، چنان که از کتب معتبر استفاده می شود، چون بهترین سمت ها، سمت قبله است و همچنین طواف بر قبور و بوسیدن و به طور کلی دست کشیدن به آنها اعمالی است حرام و منوع! و نیز ذکر خواندن و رحمت فرستادن در موقع نامبرده همگی بدعت است و این، چیزی است که نظر ما به آن رسیده است^۱.

۱- محسن الامین، کشف الارتیاب، چاپ سوم، ص ۳۶۰-۳۵۹: [الا ایحال در این فتوی شیعه ها احادیث را رد کرده و آنان را جعلی میدانند. مهمتر از همه این فتاوا با حتی یک آیه قرآن صدق نمیکند. شیعه از وهابیت میپرسد: کنید و بارگاه همسران پیامبر و تابعین در طول خلافت "خلفای عادل" که عصر طلایی اسلام از آنان است دست نخورده باقی ماند. این عصر از سال ۶۳۲ تا ۵۶۶ ق بدمت ۲۹ سال ادامه داشت. چرا هیچ از خلفا یا جانشینان آنها تا قبل از محمد بن عبدالوهاب دستور چنین کاری را نداد اما او از سال ۶۳۲ تا ۱۹۲۶ بدمت هزار و دویست و نود و چهار سال این تخریب را فرمان و ادامه داد؟ آیا همه این سالها خلفا

انعکاس حادثه در عراق

مردی شیعه که در زمان تخریب بقیع خود ناظر این واقعه بود، نامه ایی به یکی از علمای شیعه در تاریخ هشتم شوال سال ۱۳۴۴ هـ/۲۱ آوریل ۱۹۲۶ بدین مضمون فرستاد: «این واقعیت را به شما میگوییم که تمام سرزمین حجاز تحت ظلم و حکمرانی مطلق این سعود است. هیچ کس در این مناطق از دورترین نقاط تا نزدیکترین، چه ساکن شهر باشد یا بیابان نمیتواند با اوامر این حکومت مخالفت نماید. چند روز پیش قاضی القضاط و هابیان یعنی شیخ عبدالله بن بلهید به مدینه آمد. وقتی مکان دیدار علمای و هابی پر از علما شد، او منوعیت زیارت قبور را اعلام کرده و آن را بدعت و محاربه با خدا دانست. هچنین این مطلب را عنوان کرد که این توافق باید به تایید همه مذاهب چهارگانه اهل سنت بررسد و آخرین نشانه های قبور را از روی کره زمین محو کنند. به همین دلیل زیارت تمام اماکن مقدسه منوع و درهای آنها بسته شد.»

در بیست سال گذشته ما جرات نکردیم این اماکن مقدسه را زیارت کنیم چرا که سربازان و هابی حرم پیامبر اکرم را کاملا تحت نظر داشته و از نزدیک شدن زوار به مرقد مطهر پیامبر یا زیارت خانه سید نساء العالمین جلوگیری میکنند. قاضی القضاط و هابی ها بعداز ارتعاب و تهدید توانست به هدف خود پرسد و ابتدا موفق نشد توافق همه علماء را بگیرد بعضی نیز طبق میل او مطلق زیارت قبور، تقرب به خداوند از راه شفاعت و همچنین زیارت کردن را کلا منوع کردند. وقتی فرمان تخریب صادر شد، سربازان ابتدا تمام محتویات و وسائل این مکانها را اعم از فرش، چلچراغ و اقلام دیگر غارت کردند. سپس همه معماران و خانه سازان مدینه را به زور برای تخریب قبور آوردند.

منظور از این نامه این است که همه مومنان اعم از عرب و عجم، هندی و ترک و.... امید به شفاعت ائمه و تقرب به خداوند بوسیله آنان دارند. همه این افراد بایستی از دولت خود درخواست کنند، که در این بی عدالتی خطیر دخالت کرده و آنچه که روی داده را جبران کنند. امروز هشتم شوال تخریب بقیع شروع شد و کسی غیر از خدای متعال نمیتواند مانع این قضیه شود. شما

منتظر و هابیون برای چنین کاری بودند؟ چرا هیچکدام از امامان اهل تسنن، ابوحنیفه، مالک، ابن حبیل و شافعی حتی یک فتوی هم چهت تخریب قبور ندادند؟ آیا این چهار امام هم ممنتظر و هابیون بودند؟ آیا و هابیون بیشتر این چهار امام میدانستند؟ به پیروی از این فتوی، به سرعت مقبره های بقیع تخریب شد. گزارشات این اقدام جهان اسلام را تکان داد و این هتک حرمت در کشورهای شیعه البته عکس العمل شدیدتری داشت.

بایستی تمام علمای عراق را از این رویداد مهم با اطلاع سازید^۱

در همان زمان تلگرام‌ها یکی پس از دیگری به علمای شیعه در عراق رسید که مایکی از آنها را که به سید حسن صدر به کاظمین فرستاده شد را میاوریم:

"خداوند به شما اجر دهد در مصیبت پیامبر و اهل بیت‌ش! و هابیان قبور اماکن مقدسه را تخریب کردند."

با دریافت این گزارشات علمای شیعه تصمیم گرفتند که اعلام عزا کنند و ناراحتی خود را نشان دهند و در حرم شریف کاظمین نماز جماعت و دسته هایی برگزار کنند. تلگراف‌های واصله و نامه‌ها در این باب خوانده شد. تلگرافهای نوشته شده به منظور ارسال به پادشاهان و علمای جهان اسلام به کشورهای مختلف بود. همین مراسم در کربلا و نجف اتفاق افتاد. مایل متن یکی از تلگراف‌هایی که علمای نجف به رضا شاه در تهران فرستادند اینجا بیاورم:

"بنا بر گزارشات موثق بعد از تخریب قبرستان بقیع قاضی القضاط و هابی ها دستور داد تمام این محوطه شامل مقبره، گنبد ها تخریب شود. این اقدام هشتم شوال شروع شد.

این حتمی است که حفظ قوانین اسلام به طور کلی و شیعه اثی عشری به شاه محول میشود. امید مردم به تلاش اعلی حضرت میباشد ما صبورانه منتظر اقدام شما هستیم در اسرع وقت انشا الله."^۲

روزنامه‌های عراقی مدام مقالاتی مبنی بر اعتراض و مخالفت علیه این سعوی منتشر میکردند. روزنامه العراق در سرمهقاله خود اینچنین نوشت: این بلهید فتوای مشهور خود را اعلام کرد و به این ترتیب رضایت خاطر ارباب خود را به دست آورد بدون اینکه بداند کار او مانند تیری در قلب جهان اسلام بود و

۱- این مطلب اشاره ایی است به حضرت خدیجه دختر خویلد اولین همسر پیامبر اسلام اما معمولاً این عنوان به دختر پیامبر یعنی فاطمه زهرا (سلام الله علیها) اطلاق میشود و ایشان اصلاً قبر مشخصی ندارند چرا که قبل از وفاتشان وصیت کردند که شبانه دفن شده و قبرشان گمنام بماند!

۲- روزنامه المرشد ژوئن ۱۹۲۶.

زخمی را به وجود آورد که هیچ چیز به وجود نیاورده بود.^۱ این روزنامه مقاله‌ی دیگری را منتشر کرد که نویسنده آن اسماعیل یاسین از کاظمین بود با عنوان "بزرگترین ظالم و مکان‌های مقدس در حجاز" که در آن این جمله بود: ای مسلمانان این خواب زمستانی چیست و این چه رخوتی است که باعث شد شما نسبت به این مسئله مهم و نقش‌های شرم آوری که آن ستمکار در سرزمین‌های مقدس انجام داد توجه نکنید؟

در چهارم ژوئن ۱۹۲۶، روزنامه العراق مصاحبه‌ای را منتشر کرد بین یکی از سردبیرانش و سید محمود گیلانی ریس شریف بغداد و در آن نامه سید محمود انتقاد خود را از اعمال و هابی‌ها اعلام کرد. او گفت که گنبد‌های روی قبریه هیچ عنوان سنت پیامبر را بهم نمی‌زند، به دلیل اینکه خود پیامبر در خانه عایشه دفن شد و این خانه دیوارهایی و سقفی شبیه گنبد داشته است او همچنین بیان کرد که بوسیدن حرم شبیه بوسیدن کسی است که خیلی اورا دوست دارد که اصلاً اسلام آن منع نکرده است روزنامه العراق بعد از این مصاحبه سه بیت شعر را منتشر کرد و از شعرا خواست که بیت چهارم و پنجم به آن اضافه کنند. معانی این ایيات این است:

به جانم قسم حادثه بقیع
موی طفل سفید می‌کند و
این شروع اعمال شرم آور بود
مگراینکه از این خواب برخیزیم.
آیا مسلمانی هست که حراست کند
از حقوق پیامبری که راهنماست و شفاعت می‌کند؟

تعدادی از شعرا در اضافه کردن بیت چهارم و پنجم به این ایيات شرکت کردند مثل: مصطفی جواد، اسماعیل یاسین، کمال نصرت، عبدالمهدی از ری ویک مسلمان از کاظمیه.^۲

محرم آن سال دوازده جولای شروع شد به همین دلیل سخنرانی‌ها و اجتماعات عزاداری و مناجات خوانی حرکات دسته جمعی امام حسین عمدتاً

۱- روزنامه العراق، ۲۷ و ۲۹ می ۱۹۲۶.

۲- روزنامه العراق، ۲۷ و ۲۹ می ۱۹۲۶.

۳- روزنامه العراق، ۲ و ۱۶ سپتامبر ۱۹۲۶.

متمرکز روی بحث فاجعه‌ی بقیع بود که از امام زمان درخواست میکردند تا برای انتقام از ابن سعود ظهور کنند. لازم به تذکر است که هشتم شوال یعنی همان روزی که قبور بقیع تخریب شد، سالگردی شد برای حزن و اندوه درسالیان بعد در نجف و کربلا و تمام مغازه‌ها بسته بود و حرکات دسته جمعی سینه زنان و اجتماعات بیرون می‌امند همانگونه که در سالگرد عزا داری آئمه انجام میشد گفته میشود که مردم کربلا چندین سال این کار را ادامه دادند و هشتم شوال را موت بقیع میخوانند. طی دیداری که از مسجد شیعیان کراچی سال ۱۹۵۸ داشتم یک مقبره طلایی بسیار با ارزش دیدم وقتی از آن پرسیدم به من گفته شد که این مقبره از آن قبور بقیع است و از طریق خیرات شیعیان در پاکستان و هند جمع شده است و منتظر اجازه میباشد که به مدینه ارسال شود و من متیرم که آیا این فرصت به دست می‌آید؟

موسم حج

درماه ژوئن ۱۹۲۶ اولین مراسم حج، تحت سلطه سعودی شروع شد. بسیاری از زوار به حجاز رفتد که تعداد آنها بیش از سال قبل بود این قضیه منجر به اختلافاتی زیادی و درگیری هایی بین زوار و گروه اخوان به وجود آورد. این زوار می‌خواستند اعمال خودشان را به روال همیشگی خودانجام دهند، اما گروه اخوان این تشریفات را هنگام حرمت به سنت میدانست و به همین خاطر مانع آن میشد. ابن سعود حافظ و هبا را برای انجام فرائض حج نماینده خود کرد تا اینکه بتواند آن تعصب گروه اخوان را کنترل کند. حافظ و هبا در کتاب خود چنین میگوید: "گروه اخوان در برخورشان به هر کسی که در نظر آنان امر خداوند را انجام نمیداد ظلم می‌کردند و خودشان را قاضی میدانستند".

حافظ و هبا نقل میکند که در اوایل ماه ذیحجه ۱۹۲۶ در حالی که در خانه دولتی کنسول مصر بود نماینده هند و هلندر همراه با حدود ده زائر کشته شدند. گروه اخوان به این زوار هجوم برده بود و حافظ و هبا قول داد که با مسئله پرخورد کند و تاکید میکرد که این مسائل هر جای دیگر جهان نیز اتفاق می‌افتد اما مخالفان اعتراض میکردند به این معنا که چنین حملاتی به اسم مذهب و با حمایت دولت بود و در حالی بود که عوامل پلیس نظاره میکردند. حافظ و هبا این اطمینان را داد که دولت از چنین حادثه‌ای اطلاع نداشته و براین تخلف ص和尚 نمیگذارد. حافظ و هبا به نزد ابن سعود رفت برای این توضیح که مسئله جدی است و انعکاس اقدامات گروه اخوان بسیار خطرناک میباشد اما ابن

سعود توجه نکرد و اورا مجبور به استغفا کرد. این سعود بعداً فهمید که میزان افراط گرایی گروه اخوان زیاد بود بنابر این به گارد خود دستور داد این گروه را تادیب کرده و یک قاضی را مامور کرد تا به مسائلی که آنها به وجود اورده بودند بپردازد.^۱

حادثه محمل مصر یکی از جدی ترین حوادثی بود که باعث اختلاف گروه اخوان با زوار شد. این قضیه منجر به یک قتل عام شد خلاصه ان به این ترتیب است: دولت مصر مدت ها عادت داشت که برای مراسم حج محمل بفرستد. محملی که همراه با سرباز ها و موزیک ارتش و یک امیربرای این مراسم بود مشکل این بود که گروه اخوان شدیداً اظهار میکردنده این محمل نمادی از شرک میباشد که به جای خدابدات شده و صدای ترومپت که در جلوی این محمل بودرا صدای شیطان میدانستند. وقتی که فصل حج در سال ۱۹۲۶ نزدیک شد، دولت عربستان برای دولت مصر قوانینی را وضع کرد که بایستی در مراسم حج خود را ملزم به انجام این سه مورد کند:

- ۱- محمل بعد از ترک جده نبایستی همراه با موسیقی حرکت کند.
- ۲- سیگار کشیدن ممنوع میباشد.
- ۳- هیچ قبری نبایستی زیارت شود و یا به دور آن طواف کند.

دولت مصر نامه ایی به شیخ الازهر و مفتی مصر آن زمان نامه ایی نوشت و نظر ایشان را در این باره جویا شد. هردو نظر دادند که هر سه مطلب ذکر شده توسط دولت سعودی مخالفتی با قرآن و سنت و شریعت نداشته و شواهدی آورده که بر اساس آنها دولت سعودی فتوی های خود را داده بود.^۲

اولین نشانه های بحران وقتی که محمل به مسجدالحرام در مکه رسید پدیدار شد. محمل در قسمت پایین حرم قرار گرفت و بعضی از زوار به آن تبرک می جستند و به همین دلیل گروه اخوان شروع به هتک حرمت کردند. این سعود برای امیر محمل پیامی فرستاد و از او خواست که محمل را برای اینکه فتنه ای به وجود نیاید بپوشاند. در نهایت احمد پاشا بعد از مشاجره های شدید و مدام از طریق میانجی ها و

۱- حافظ و هبا ، ۵۰ سال در شبه جزیره عربستان ، صفحات ۱۴۰-۱۴۴.
۲- آرشیو ملی لندن.

واسطه هایی پاسخ داد. بعد از ظهر ۸ ذیحجه ۱۳۴۴ ه.ق مطابق با ۹ ژوئن ۱۹۲۶ م محمل، مکه را به طرف سرزمین عرفات ترک کرد هفت و سی دقیقه بعد از ظهر آن روز وقتی که محمل نزدیک منا ایستاد گروهی از اخوان به ان نزدیک شدند و مدام با فریاد خود به آن میگفتند: هیل! هیل! و سنگ هایی به طرف آن پرتاب کردند. محمود عزمی پاشا به سربازان دستور داد تا به شکل نظامی آرایش پیدا کنند و سپس از گروه اخوان خواست که پراکنده شوند اما آنها اصلاً توجه نکردند. پاشا به سربازان خود دستور شلیک هوایی داد تا اینکه گروه اخوان را بترساند اما هیچ تاثیری نداشت.

کفته میشود که اینجا، گروه اخوان به سربازان خود شلیک کرد^۱ سپس پاشا دستور داد بعد از این عمل که مستقیماً به گروه اخوان شلیک کنند. بیست و پنج نفر از آنها کشته و تعداد زیادی مجرح شدند^۲. آن سال حدود شش هزار نفر از نجد مراسم حج را انجام دادند و چادرهای خود را در منا برپا کردند وقتی که انان واقعه را شنیدند به مکان حادثه هجوم برdenد.

وقتی زوار درباره آنچه که برای برادرانشان اتفاق افتاده بود شنیدند به محل حادثه با اسلحه هجوم برdenد. ابن سعود این قضیه را شنید و در همان نزدیکی چادر زده بود در حالی که میتوید و فریاد میزد: "من عبدالعزیز هستم، من عبدالعزیز هستم". بدین ترتیب شلیک متوقف شد ابن سعود به سربازانش دستور داد تا محمل را پنهان و حمایت کنند. سپس عبدالعزیز محمل را تحت حمایت قوی سربازان سعودی به فرماندهی پرنس میشاری ابن سعود ابن جلوی (ابن عبدالعزیز) به جده فرستاد^۳. آرمسترانگ قضیه را اینگونه تعریف میکند: ابن سعود بعد از حادثه نزدیک امیر مصر به مراسم حج آمد. محمود عزمی پاشا و شروع به توبیخ آن کرد برای کاری که انجام داده بود. پاشا با تکبر و خوبیبینی گفت: "با تمام احترام به شما اولیا حضرت شلیک را متوقف کردم و گرنم تمام این جنایتکاران را از بین میبردم". ابن سعود خود را کنترل کرد و به او گفت: "الآن وقت این بحث نیست. اینجا مکان مقدسی است و کسی نباید کشته شود. شما مهمان ما هستید و تحت حمایت، و گرنم تنبیه می

۱- همان منبع.

۲- آرمسترانگ، پادشاه عربستان، لندن ۱۹۳۸، ص. ۱۹۳.

۳- خیرالدین الزوراکلی شبه جزیره در عهد مالک عبدالعزیز، بیروت: ۱۹۷۷، ج. ۲، ص. ۶۶۳.

شدید".^۱ وقتی اخبار به شاه فتواد مصر رسید عصبانی شد و ارسال پرده های کعبه که مرسوم بود از مصر فرستاده شود را متوقف کرد. او همچنین دستور داد که دیگر پولی از مصر به حجاز فرستاده نشود. در ۱۳ می ۱۹۷۲ وقتی که دومین مراسم حج نزدیک شد روزنامه احرام مصر اخباری رسمی منتشر کرد به این مبنی: "دولت مصر تصمیم گرفته است که امسال محمول را نفرستد و همچنین به زوار مصری اخطار میکند که ممکن است طی سفر خود به حجاز با خطراتی مواجه باشند و مصر مسئول حمایت آنها نیست بنابر این اگر تمایل به سفردارند ریسک آن را بپذیرند".

دولت مصر خط مشی و سیاست خود را نسبت به مراسم حج تا روز های اخر پادشاهی فتواد ادامه داد. نقل میشود وقتی شاه فتواد در بستر مرگ بود در سال ۹۳۰ رئیس دیوان او، علی ماهیر پاشا براو وارد شد و گفت آیا شما نمیخواهید در دفتر اعمالتان گفتگو با سرزمین و روئسای دو حرم مقدس را بنویسید؟" پادشاه نشان داد که مشکلی با این مسئله ندارد. روابط دوستانه بین مصر و پادشاهی عربستان سعودی بعداز مرگ شاه فتواد دوباره از سر گرفته شد و مصریان اجازه پیدا کردند که مراسم حج را انجام داده و پرده کعبه نیز ارسال شد. اما از ورود محمول به حجاز جلوگیری شد. مصریان جشن محمول را میگرفتند اما نهایتاً تا شهر سوئز بیشتر نمیرفتند.^۲

برگزاری کنفرانس اسلامی
 نامه ها و تلگرام هایی برای ابن سعود از هند و کشور های دیگر میرسید که در این نامه ها خواستار برگزاری کنفرانس اسلامی بودند که قبل از قول آن داده شده بود. حافظ وهبا به ابن سعود برای انجام کار اصرار میکرد. ابن سعود بالآخر موافقت کرد به شرط اینکه هیچ درباره سیستم حکومتی حجاز در آن کنفرانس بیان نشود. در ۲۶ مارس ۱۹۲۶ به تمام دول و هیات های اسلامی دعوت نامه فرستاده شد تا در کنفرانس اسلامی که قرار بود ۲۰ ذیحجه سال ۱۳۴۴ هجری مصادف با ۲۰ زوئن ۱۹۳۶ برگزار شود شرکت کنند. نمایندگانی از کشورهای مختلف اسلامی به استثنای عراق و ایران به این دعوت پاسخ دادند. برادران محمد علی و شوکت علی به نمایندگی از جامعه خلیفه ای اسلامی و زین الدین ابن فریدالدین به نمایندگی از شوروی آمدند. نمایندگان

۱- آمسترانگ. منبع قبلی، ص. ۱۹۳.

۲- خیرالدین، منبع قبلی، ج. ۲، ص. ۶۶۹.

سعودی چهار نفر بودند: حافظ و هبا، یوسف یاسین، عبدالعزیز تقی، عبدالله ابن بلهید، که قبل از درباره او صحبت شد. کنفرانس در ۷ ژوئن افتتاح شد. حافظ و هبا سخنرانی افتتاحیه را از طرف ابن سعود انجام داد.

سخنرانی و هبا شامل دلایلی بود که ابن سعود را مجاب کرده بود به عنوان شاه حجاز سوگند یاد کند و مجموع صحبت‌های او به این مضمون ختم می‌شد: افرادی که در حجاز و نجد پیمان می‌بندند و پیمان می‌شکنند او را مجبور به چنین کاری کردند و در آغاز درخواست آنها را رد کرد اما در پاسخ به احکام شریعت او موافقت کرد چرا که به قول خودش "ما آل سعود پادشاهان مستبدی نیستیم و شخصاً حکمرانی نمی‌کنیم بلکه حکمرانی ما منوط است به احکام شریعت و نظر آنها یکه بیعت می‌کنند و بیعت می‌شکنند."

اگر ما بدون هیچ دلیلی شرعی قابل قبول با آنها مخالفت کنیم مسلماً آنها اطاعت نخواهند کرد این کاملاً مشهود است. همه شهرها و رئاسای قبایل همان هایی هستند که بیعت می‌کنند و بیعت می‌شکنند. چرا که قبایل آنها در دوران صلح یا جنگ از آنها تبعیت می‌کنند. "ابن سعود خطابه خود را به این ترتیب به پایان رساند: "مسلمانان خسته شده اند از تفاوت در فرقه‌ها و سلیقه‌ها، بنابراین همیگر را سفارش کنید به این قضیه که مسلمانان به همیگر نزدیک تر شوند و به علائق جمعی مشترک برستند و اجازه ندهند تفاوت بین فرقه‌ها و نژادها علت خصوصت آنها شود.^۱ جلسات کنفرانس ده روز ادامه داشت. ۷ ژوئن جلسات به تأخیر افتاد تا نمایندگان فرصت داشته باشند مراسم حج خود را انجام دهند به علاوه دو نماینده از مصر و ترکیه رسیدند به این ترتیب جلسات در روز ۲۲ همان ماه از سر گرفته شده. آخرین جلسات شاهد درگیری‌های آن دو بود که در آن نماینده مصری نقش اصلی را به عهده داشت.

اقدام نماینده مصر در کنفرانس دولت مصر در ابتدا دعوت کنفرانس را رد کرد این وقتی اتفاق افتاد که کابینه دولت زئیر پاشا^۲ حکومت می‌کرد. وقتی که حکومتش از کار برکنار شد و دولت جدید با ریاست عدلی پاشا به وجود آمد تصمیم گرفت نماینده ای از

۱- حافظ و هبا، منبع قبلی، صفحات ۱۴۰-۱۴۴.

۲- من نتوانستم این اسم را پیدا کنم به نظر میرسد اشتباه چاپی باشد.

مصر به کنفرانس بفرستد.

این گروه متشکل از شیخ محمد ظواهیری به عنوان رییس، محمدالماسیری بگ و محمد توفیق بگ به عنوان اعضای گروه بودند. نمایندگان برای رسیدن به مکه چار مشکل بودند به دلیل اینکه تمام کشتی های مربوط به حمل و نقل زوار قبل رفته بودند. علی پاشا دستور داد که کشتی دولتی مصری آیدا را برای حمل و نقل گروه به حجاز در اسرع وقت آماده کنند. بدین ترتیب گروه توانست به مکه رسیده و در آخرین جلسات کنفرانس که در بالا ذکر شد شرکت کنند. بنظر می‌رسد که شیخ محمد ظواهیری رییس گروه مصری برای هدف مشخصی فرستاده شد. برای اینکه انتقاد کند از تعصب و هابی ها و اقدامات آنها را توبیخ نمایند. به این دلیل است که ما می‌بینیم او به عنوان مسئول با شواهد منطقی و بجا فرستاده شد تا جواب بهانه ها و عذر های و هابی ها را متقابلاً بدهد. اولین کاری که او کرد این بود که پیشنهادی را به صورت نوشته که اینجا ذکر می‌کنیم ارائه داد و از نمایندگان درخواست کرد که از آن دفاع کنند:

از آنجا که حجاز یک مرکز مذهبی عام و محترم است برای تمام کسانی که روبه قبله می‌ایستند مرکزی که مسلمانان از هرجایی صرف نظر از تفاوت های مذهبی و فرقه ای می‌آیند تا خدرا عبادت کنند و اعمالشان را انجام دهند، این کنفرانس تصمیم دارد مشخص نماید که همه باید قادر باشند به طریق خودشان عبادات و اعمالشان را طبق فرقه خود انجام دهند و نباید از آنها ممانعت شود تا مدامی که به جاه و مقام کسی اعم از مرده یا زنده آسیب نرسد و نباید تواافق جمع یا اجماع را که براساس علما اصول فقه انجام شده از بین ببرد. این کنفرانس تعیین کند که هر زانی مطابق با مذهبی که به آن تعلق دارد اعمالش را انجام دهد درحالی که انجام آن ممکن است با فرقه های دیگر متفاوت باشد. شیخ ظواهیری فی البداهه سخنرانی دیگر که در آن نمایندگان را ترغیب کردتا تصمیم اورا قبول کنند. او گفت اجازه دهید صراحتا بگوییم و امیدوارم باعث ناراحتی کسی نشود، چندنفر به من گفتند که مردم نجد به آنها کافر می‌گویند و به همین دلیل ما اینجا یم تا این موضوع را مشخص کنیم. در کنار هم هستیم تا اوضاع را مشخص کنیم. من با چشمان خودم دیدم چیزی که مرا آزار داد من داخل حرم بودم و از کنار مقام ابراهیم بعداز طواف در حال عبور بودم و دیدم گروهی از مردان را که یک مرد مصری را محاصره کرده بودند و مدام با او با خشونت تمام می‌گفتند: آیاتو گفتی «یار رسول الله»؟

اینجا بود که مرد ترسیده بود، انگارگیج شده بود تا جائیکه که اشک هایش چاری شد. نزدیک من آمد همراه مصریان دیگر و به من گفت آیا شما دیدید چگونه آنها مانع ما هستند؟

من او را آرام کردم و به گفتم آرام باش، نترس و صبور باش تا وقتی که حقیقت آشکار شود مطمئنا هدایت از آن خداست این بخشی از آن چیزی است که مرا وادار میکند تا اینکه به شما بگویم این پیشنهاد را امضا کنید و امیدوارم همه آن را امضا کنند. من به اسم خدا و پیامبرش از شما عاجزانه درخواست میکنم و اگر میگوییم پیامبرش امیدوارم کسی مخالفت نکند چون این باور من است که من پیروی میکنم همان طور که خدا را عبادت میکنم من از شما عاجزانه میخواهم به نام خدا و پیامبرش که با صبر و تحمل عمل کنید شاید بتوانیم دلایلی که پشت این تفاوت هاست و همه مسلمانان را آزارداده است را از ریشه برکنیم.

کنفرانس پیشنهاد ظواهیری را مورد بحث قرار داد و بعداز بررسی امضا کرد. این باعث شد که ابن سعود و طرفدارانش عصبانی شوند و بدین ترتیب ابن سعود سخنرانی کرد و در آن جایگاه خود را توضیح داد:

من نمیخواهم درکارهای شما دخالت کنم و همانگونه که قول داده بودم درسخنرانیه افتتاحیه آزادی کنفرانس درتحقیقاتش را نمیخواهم محدود کنم اما دوست دارم توجه شما را به موضوعاتی جلب کنم که به عنوان یکی از رهبران اسلام که مسئولیت دارد حکومت این سرزمین را دارد به بعضی از موضوعات جلب میکنم. دوست ندارم بلند پروازی کنم اما میخواهم مسلمانان به دوران اولیه خود برگردند به دوران شادی و قدرت، به عصر صحابه و تابعین که در خیر و نیکی از آنها پیروی میکنیم. ما نمی خواهیم که کسی مذهب خاصی را با اجبار پیروی کند به دلیل اینکه علمای مذاهب این را نمی پذیرند اما من تحت هیچ شرایطی ظهور بدعوت ها و خرافاتی که شریعت قبول ندارد و ظاهرا طبیعت هم با آن مخالف است را نمی پذیرم. هیچکس درباره مذهب و ایمانش مورد موافذه قرار نمیگیرد اما این درست نیست که شخصی به راحتی آنچه که مخالف اجماع و توافق مسلمانان است را انجام دهند. بهتر است به مسلمانان عادلانه نگاه کنیم و این موضوعات ثانویه را به علماء بسپاریم چرا که آنها در این زمینه بسیار دانا هستند.

شیخ ظواهیری در جواب سخنرانی ابن سعود یادداشتی نوشته که طولانی است بنابراین فقط گزینه هایی از آن را انتخاب میکنیم :

۱- علیا حضرت شاه خواسته خود را عنوان کرد که مسائل مذهبی به علماء و اکذار شود اما این موضوع ممکن نیست چون علماء بین خودشان نیز اختلاف دارند و وقتی که همدیگر را میبینند اختلافات فرقه ای نیز زنده می شود.

۲- علیا حضرت گفت ظهور بدعت ها و خرافات را که قبول نمیکند و این درست است البته اگر به این معناست که آنچه که تعیین شده توسط تمام علمای فرقه ها اسلامی و نه فقط یک گروه مجزا از بین آنها تعیین شود.

۳- علیا حضرت گفت که درست نیست که کسی مخالف اجماع و توافق مسلمانان کاری انجام دهد اما این بیان در حوزه خودش بسیار کسترد و نامحدود در معنای خودش است و بعضی از افراد ممکن است این معنی را از این درک کنند که از اعمالی که طبق مذهب آنها مجاز است ممانعت میشود و این منجر به بوجود آمدن فتنه کوری خواهد شد. مثلاً سیگار کشیدن را در نظر بگیریم. شیخ بله‌هید میگوید ما ممنوع نمیکنیم چرا که حرام است. ما از آن ممانعت میکنیم به دلیل اینکه اگر مردم نجد کسی را در حال سیگار کشیدن ببینند سر او را جدا میکنند بنابراین واقعاً چه کسانی هستند که باعث این فتنه کور میشود؟ آیا آنها ای که مجازند به کارهایی که مذهبشان به آنها اجازه میدهند یا آنها ای که سررا از تن جدا میکنند؟

۴- علیا حضرت گفته است که بهتر است ما به علاقه مسلمانان نظر داشته باشیم و مسائل ثانویه را به علماء و اکذار کنیم ما خواستار این قضیه هستیم. بنابراین ابتدا مایلیم که این اصل در نظر گرفته شود و اثار تاریخی و دیگر مکان ها قبل از اینکه علماء اظهار نظر نکنند تخریب نشود.

این یادداشت بین نمایندگان دست بدست شد و همه آنها به استثنای نماینده سعودی جاذب‌اری کردند. اعضای نمایندگان نزد شیخ ظواهیری رفته و از او تقاضا کردند که یادداشت را به کنفرانس ارائه ندهد ظواهیری به انها گفت که این کار را به شرطی انجام میدهد که شاه سخنانش را پس بگیرد. بالاخره توافق صورت گرفت و شاه سخنان خودش را پس گرفت. آخرین روز کنفرانس با بحث های شدیدی ادامه داشت در آن روز شوکت علی پیشنهادی را ارائه داد که از قبل اماده کرده بود و حاوی سه موضوع بود :

۱- بازسازی گنبد ها و مقبره های تخریب شده در اسرع وقت.

۲- محافظت قبور تخریب نشده

۳- ماموریت برای بازسازی قبور تخریب شده به یک کمیته از علمای اهل تسنن و شیعه که نظر آن‌ها در این مورد نهایی خواهد بود.

شیخ محمود ظواهیری در مورد این پیشنهاد اینگونه سخن گفت: امروز اخرين روز کنفرانس است و ما میخواهیم در صلح و آرامش آن را به اتمام برسانیم من از برادران هندی عصبانی، تحرکاتی داشته اند. همچنین حرکتی از جانب دولت که نشان دهنده مقاومت آنان است. بنابراین امیدوارم مشکلی به وجود نیاید. بایاید به پیشنهاد مربوط به قبور و اثار تاریخی نظری بیفکنیم. یوسف یاسین در جواب او گفت اگر نمیخواهید مشاجره ای به وجود بیاید و میخواهید موضوع با صلح و آرامش به اتمام برسد. امیدوارم که این پیشنهاد مطرح نشود چون این پیشنهاد در واقع شروع اختلاف و مشاجره است. ظواهیری به او چنین گفت: ما میخواهیم سواعتفاهم را از بین ببریم به دلیل اینکه سکوت در این مورد فایده ای ندارد. ما میخواهیم آرامش به اعماق قلب ها برگردد. آنچه که درست است برای همه درست میباشد. آنچه که حق است برای همه حق است و در میان حق تلخی وجود دارد که باستی کنار گذاشته شود. شما بهتر میدانید و عواقب خشمگین شدن افراد را متوجه میشوید بنابراین من تقاضا میکنم که از پیشنهاد ارائه شده تبعیت شود اینجا بود که منشی کنفرانس ایستاد و متن پیشنهاد را خواند شوکت علی آن را توضیح داد سپس افراد حاضر در کنفرانس موافقت کردند که پیشنهاد را به علماء ارجاع دهند تا ببینند آنان چه تصمیمی میگیرند. شیخ عبدالعزیز آل عتیقی ایستاد و گفت: مایلم توجه شما را جلب کنم به مخالفتم در مورد اینکه قبور بعنوان بت فرض شوند و اعمال انجام شده هیچ تاثیری بر آن پیکر نداشته بلکه نسبت به این سنگ ها انجام میپذیرد. ظواهیر اینگونه به او جواب داد: خبیلی دور از شان خداوند است که یک نفر بگوید که مسلمانان قبور را به عنوان بت در نظر میگیرند و ما در خواست میکنیم که از افرادی که بین ما هستند اینکه افراطی نباشند و در آنچه که بی فایده است غلو نکنند. کنفرانس به اتمام رسید بدون اینکه حضار آن به نتیجه قطعی برسند. غروب روز آخر کنفرانس ابن سعود برای نمایندگان ضیافتی ترتیب داد. ظواهیری فرست پیدا کرد و در خواست کرد که مقبره های تخریب شده را باز سازی کنند. به دلیل اینکه آن ها را مساجد فرض کرده بودند و اکنون محوطه هایی بودند که در آن حیوانات ادرار میگردند.

وقتی ابن سعود این جمله را شنید جلسه را ترک کرد^۱. کنسول انگلیسی مطلب زیر را در گزارش محرمانه خود به دولتش بیان کرد: "اعتقاد براین است که کنفرانس برای ابن سعود صرفا خرج بیست هزار پوند پول بود که در واقع درامد نفتی آنها بود و همچنین رشوه هایی که به بعضی از افراد داده بودند. کنسول بریتانیا همچنین عنوان کرد که نمایندگان به استثنای چند نفر از ابن سعود به ترتیب اهمیتشان رشوه گرفته بودند. شیخ راشد برای مثال ۲۰۰۰ پوند، آمن الحسینی ۱۰۰۰، ابوالعظمیم ۳۰۰ پوند گرفته بودند. ابن سعود با این کار میخواست محبت آنها را جلب کند و برای خودش در کشورهای آنها محبوبیت ایجاد کند^۲.

مسئله ابن سعود
دیدیم که چگونه ابن سعود از اخوان در طی کنفرانس دفاع و اعمال آنها را توجیه کرد اما عمیقاً از آنها راضی نبود. میتوان گفت که ابن سعود در مورد اخوان دریک سردرگمی دوگانه بود که از نظر علمی به آن مسئله خامض میگویند یعنی در مقابل دو انتخاب ایستاده که هر دوی آنها بد است. از یک طرف ابن سعود مدیون اخوان بود برای ایثارهایی که آنها انجام داده بودند و جنگ هایی که به پا کرده بودند اما از سوی دیگر او مرد سیاست بود که بایستی طوری رفتار میکرد که به او دیکته شده بود بنابراین او درگروه اخوان یک جنبشی با احساسات شدید متعصبانه دید که مسائل را به وجود می آورند و در راه رشد منطقه مانع به وجود میاورند.

درواقع میتوان آن را اینگونه بازگو کرد:
ابن سعود از یک جنگ روان شناختی نسبت به گروه اخوان رنج میبرد به دلیل اینکه از یک طرف تعصب آنها را نمی توانست کاری کند از طرف دیگر بدون آنها هیچ کاری نمیتوانست انجام دهد. ما گفتیم که عمیقاً ابن سعود از گروه اخوان ناراحت بود و در واقع آنها نیز از ابن سعود ناراضی بودند به دلیل اینکه در شروع جنبشان آنها نسبت به ابن سعود انتقاد داشتند چرا که او عقل می بست و نه عمامه. گروه اخوان علمای نجد را مورد انتقاد قرار میداد و آنها را متهم میکرد که طبق مذهب عمل نکرده و در حالی که حقیقت را از ابن سعود پنهان میکنند صرفا چاپلوسی آن را میکند در ابتدا ابن سعود با

۱- فخرالدین الزواہیری، سیاست و الازهر، قاهره، ۱۹۴۵: ۲۵۰-۲۴۰.

۲- آرشیو ملی لندن.

گروه اخوان با اصل تحمل و ملایمت رفتار کرد همواره میگفت که گروه اخوان بایستی تحمل شود مهم نیست کارهایی که انجام دادند شرایط آنها اکنون بهتر از ابتدای کار است. با درنظر گرفتن تعصب و خشونت این سعود معتقد بود که با گذشت زمان از فشار آنها کاسته میشود وقتی که بعضی از دوستانش به او توصیه کردند که افراط گری گروه اخوان را کنترل کند به انها گفت اینان پسران من هستند و وظیفه من این است که انها را تحمل کنم واز اشتباهات و اعمال بدشان چشم پوشی کنم باید آنها را نصیحت کنم من اعمال آنها را فراموش نمیکنم و فکر میکنم و فکر میکنم نیت های خوبی داشته اند و آنچه که درست است برای آنها آشکار خواهد شد.^۱ این سعود عادت داشت که فکر کند افراط گروه اخوان با مرور زمان از بین خواهد رفت اما در نهایت متوجه شد که افراط آنها به جای از بین رفتن شدت یافت. در سال ۱۹۱۴ این سعود با علمای نجد جلسه ای داشت که درباره این موضوع بحث کنند. ۳۰ سپتامبر آغاز جلسه بود بعد از بحث آنها معتقد شدند که بایستی گروه اخوان متعادل تر رفتار کنند. بعد از جلسه آنها بخش نامه ای صادر کردند که به گروه اخوان توصیه میکرد که متعادل تر رفتار کنند این بخش نامه شامل موضوعات مورد مباحثه بود و اینکه گروه اخوان عادت داشتند که افراد را متهم کنند که کافرو مرتد هستند. به این ترتیب چهار موضوع به ترتیب زیر بود :

- ۱- آیا اصطلاح کافر به عرب های بدی مسلمان که در مذهب خود بسیار پابرجا هستند، اطلاق میشود و او امر و نواهی خداوند را انجام میدهد؟
- ۲- آیا تفاوتی دارد بین کسی که عقال میپوشد و کسی که عمامه میپوشد تا مدامی که ایمانشان بیکسان است؟
- ۳- آیا بین ساکنان شهرنشین اولیه و مهاجران بعدی تفاوتی وجود دارد؟
- ۴- آیا بین قربانی عرب بدی نشین که به عنوان یک شخص مسلمان زندگی میکند که روش او متعلق به خودش میباشد و ایمان خودش است و کسی که ساکن شهر بوده و یا مهاجر بوده تا زمانی که مسائل مربوط به حلال و حرام رعایت میشود تفاوتی وجود دارد؟
- ۵- آیا مهاجران اجازه دارند که حمله کنند به کسانی که مهاجرت نکردند و به همین دلیل به آنها آسیب برسانند یا آنها را مجبور به مهاجرت کنند؟ آیا کسی این حق را دارد کسی را از جای خود به جای دیگری منتقل کند میخواهد آن شخص یک وادیه نشین باشد یا یک ساکن شهر بدون هیچ مسئله مشخصی یا

۱- حافظ وهبا، شبه جزیره عربستان در قرن ۲۰، صفحات ۲۹۳-۲۹۴.

سرپیچی خاصی یا اعمالی که او را بیرون از ادراحته بدون اجازه ولی امر یا قاضی القضاط؟ در انتهای بخشنامه بیان شده بود که علما فتوای خود را به این ترتیب داده بودند تمام این مسائل شریعت و فرمان های آن را تخریب میکنند.

شخص نمیتواند این کار را انجام دهد و بایستی تو بیخ شود اگر توبه کرد و اشتباه خود را قبول کرد بخشیده میشود اما اگر ادامه داد با آنچه که امر شده انجام ندهد و سماحت کند بایستی در مقابل مسلمانان تنبیه شود او نه دشمن در نظر گرفته میشود و نه دوست مگر اینکه ولی یا قاضی القضاط دستور دهد هر کس مخالفت کند روش او روش مسلمانان نیست این درواقع چیزی است که ما اعتقاد داریم و درخواست میکنیم از خداوند که آن را تصدیق نماید امیدواریم که خداوند ما را قادر کند که به نیکی ها هدایت شویم خداوند به پیامبر و خاندانش و همراهانش درود فرستد. امضا شده در سال ۱۳۳۷^۱. امضاها و مهرها^۲.

این بخشنامه همراه با بخشنامه دیگری که ابن سعود امضا شده بود در روستاهای گروه اخوان توزیع شد و به آنها توصیه میکرد که از نظرات علمای مذهب تبعیت کنند، به لیل آنکه آنها شریعت را بیشتر میشناسند واضح است که هردو بخش نامه تاثیر جدی روی گروه اخوان نداشت.

در هر صورت گروه اخوان تعصیشان را وقتی که بر حجاز تسلط یافتند تشدید کردند. حافظ و هبا میگوید افراط گرایی گروه اخوان بعد از سقوط جده و محاصره حجاز شدت یافت. ابن سعود چندین بار با آنها قاطع برخورد کرد و راجع به افراط گرایی آنها تذکر داد اما هیچگاه سرپیچی انها متوقف نشد درحالی که جنایتشان ادامه پیدا کرد در واقع اخوان در مداخله امور افراد متوقف نشدند و بلکه شروع کردند به مداخله در کارهای خود ابن سعود در اکتبر سال ۱۹۲۵ هنگامی که سرگیلبرت گلیتو با ابن سعود در حال مذاکره بود

۱- این تاریخ مطابق با متن عربی است اما بنظرم درست نیست چون سال ۱۳۳۷ هجری مطابق با ۱۹۱۸ میلادی است. متن حوادث ادامه داری را بحث میکند که در یال ۱۹۲۶ روی داده است پس چرا بایستی اینقدر سالها به عقب برگردیم؟ احتمالاً اشتباهی صورت گرفته است.

۲- آمن الرحیانی (منبع قبلی)، صفحات ۳۰۷-۳۰۸.

در منطقه‌ای به اسم بحیرا نزدیک جده معاونان ابن سعود بیرون اردوگاه به قدم زدن پرداختند و یک گروه از اخوان در حال نماز بودند امام جماعت آنها شروع به ترساندن آنها کرد و گفت که آنها زمینی که روی آن نماز میخوانند را بی‌حرمت و آلوهه کرده اند وقتی ابن سعود این قضیه را شنید. ریس گروه را فراخواند و او را توبیخ کرد و به او گفت شما به چه حقی با مهمان من اینگونه صحبت کردید؟ به چه حقی شما این زمین مقدس را به خودتان و دولتتان اختصار داده اید؟ شما باید بدانید که زمین همه آن به خدا متعلق است و همه جا مکانی است برای نماز گزاران سپس دستور داد که مرد را تازیانه بزنند تا درسی برای بقیه بشود.^۱

وقتی ابن سعود از اختراقات جدید در مکه استفاده کرد مثل تلفن و دوچرخه، گروه اخوان این ابزار را به بهانه اینکه نجس و شر هستند آن را منع کردند. دوچرخه از نظر آنها توسط نیروی جادویی میچرخید و نشانی از عمل شیطان بود و آن را گاری شیطان یا گاری ابلیس می‌نامیدند. یک بار خدمتکار ابن سعود در حال راندن دوچرخه بود و ماموریتی را انجام میداد که یکی از افراد گروه اخوان جلوی او را گرفت و کشید. وقتی ابن سعود دستور داد که کابل‌های تلفن را بین مکه و اردوگاه او بکشند گروه اخوان کابل هارا پاره کردند، به بهانه این که تلفن در واقع شر است. ابن سعود مجبور شد که کشیدن کابل‌ها را چند هفته به تعویق بیاندازد و تلاش کرد آنها را متقاعد کند که تلفن توسط شیطان ساخته نشده و میتواند آیه‌های قران را منتقل کند و به این ترتیب شیطان از آن فرار می‌کند بالاخره انان متقاعد شدند و کابل‌ها کشیده شد.^۲

بسم الله الرحمن الرحيم
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السلام عليك ورحمة الله وبركاته

۱- آرمسترانگ (منبع قبلی)، صفحات ۲۰۰-۱۹۹.

۲- حافظ وها (منبع قبلی)، ص ۲۹۳.

۳- خیرالدین زوراکلی (منبع قبلی)، ج ۲، ص ۷۴۲.